

T H E
B O O K
O F

Common-Prayer

A N D

Administraction of the Sacraments,
A N D O T H E R

Rites and Ceremonies
of the CHURCH,

According to the Use
Of the

CHURCH of ENGLAND;

Together with the

Psalter or Psalms

O F

D A V I D,

Pointed as they are to be Sung or Said in

CHURCHES.

L O N D O N,

Printed by *Charles Bill*, and the Executrix of
Thomas Newcomb, deceas'd; Printers to the
Kings most Excellent Majesty. 1697.

CUM PRIVILEGIO.

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WHere at the death of our late Sovereign Lord King Edward the sixth, there remained one uniform Order of Common Service, and Prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament*, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the Authority of this Present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming; and that the said Book, with the Order of service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute; Any thing in the afore said Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of St. John Baptist next coming, be bounden, to say and use the Mattens, Even-song, Celebration of the Lords Suppers, and Administration of each of the Sacraments, and all their Common and open Prayer in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise; And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish Church, or other places, as he should use to minister the same, in such order and

form, as they be mentioned, and set forth in the said Book, or shall willfully, or obstinately standing in the same, use any other Rite, Ceremony Order, Form, or manner of celebrating of the Lords Supper openly, or privately, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book, [Open Prayer which is for other to come unto, or hear, either in Common Churches, or Private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual benefices, or Promotions, coming or arising, in one whole year next after this conviction; And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months, without Bail or Mainprise: And if any such person, once convicted of any offence concerning the Premises, shall after his first conviction, offend again, and be thereof in form afore said lawfully convicted; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and that it shall be lawful to all Patrons, or Donors of all and singular of these Spiritual Promotions, or of any of them, to elect, or collate to the same, as though the person and persons so offending were dead: and, That if any such person or persons after he shall be twice convicted in form afore said, shall offend against any of the premises the third time, and shall be thereof, in form afore said, lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life. And if the person, that shall offend, and be convicted in form afore said, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotions; That then the same person, so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And of any such person not having any Spiritual Promotion, after his first conviction, shall offend in any thing concerning the premises, and shall in form afore said be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained and Enacted by the Authority afore said, That if any person, or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by

An Act for Uniformity of Common Prayer.

open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chapel, or in any other place, to sing, or say any common, or open prayer, or to minister any Sacrament otherwise, or in any other manner and form, then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or Chapel, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form above said, shall forfeit to the Queen our Sovereign Lady Her Heirs and Successors, for the first offence an hundred Marks: And if any Person or Persons, being once convicted of any such offence, afterwards offend again any of the last recited offences, and shall in form above said be thereof lawfully convicted; That then the same person, so offending and convicted shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, Four hundred Marks: And if any person, after he in form above said shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form above said lawfully convicted; That then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any Person or Persons, that for his first offence concerning the premises, shall be convicted in form above said, do not pay the sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six months, without Bail or Mainprize: And if any Person or Persons, that for his second offence concerning the premises shall be convicted in form above said, do not pay the said sum to be paid by virtue of his Conviction, and this Statute, in such manner and form, as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and so paying the same, shall for the same second offence, in the stead of the said sum suffer imprisonment during twelve months without Bail or Mainprize: And That from and after the said Feast of the Nativity of St. John Baptist next coming, all, and every Person and Persons inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holy days, and then, and therto abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the Censures of the Church; and also upon pain, that every Person so offending, shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish, where such offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of distraint.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesses and Charges, as they will answer before God for such evils and plagues where-with Almighty God may justly punish his people for neglecting this good and wholesome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt, within their Diocesses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular persons, which shall offend within any of their Jurisdictions or Diocesses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute; Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all, and every Justice of Oyre and Determiner, or Justices of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all, and all manner of offences that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure joyne and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocess, for and to the inquiry, hearing and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Collis and Charges of the Parishioners of every Parish and Cathedral Church be attained and gotten before the said Feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books to be attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Pre-

An Act for Uniformity of Publick Prayers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London and all other Mayors, Bailiffs and other Head Officers of all, and singular Cities, Boroughs, and Towns Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of *Easter* and *St. Michael*, the Archangel, in like manner and form as Justices of Assize, and Over and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all, and every the things abovementioned, done, committed, or perpetrated, within the limits of their Jurisdiction and Authority, as to punish the same by Admonition, Excommunication, Sequestration, or Deprivation and other Censures, and Process, in like form, as heretofore hath been used in like cases, by the Queens Ecclesiastical Laws.

Provided always, and be it enacted, That whatsoever person offending in the premises, shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for

the same offence afterwards be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence afterwards receive punishment of the Ordinary; Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward the Sixth*, until other order shall be therein taken by the Authority of the Queens Majesty with the Advice of Her Commissioners appointed and Authorized under the Great Seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established or set forth to be used within this Realm, or any other the Queens Dominions, or Countreys, shall from henceforth be utterly void, and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England. 14 Car. 2.

WHEREAS in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites, and Ceremonies in the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people, desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common-Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding a great number of people in divers parts of this Realm, following their own Sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other Publick places where Common Prayer, Administration of the Sacraments, & Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy, so set forth and enjoined, as afore-

said, great mischiefs and inconveniences, during the times of the late unhappy troubles have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer.

And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed, the said Books and have

have made some Alterations which they think fit to be inserted to the same; And some additional Prayers, to the said Book of Common Prayer to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalmes of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to his Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Collegies and Halls in both the Universities, and the Collegies of Eaton & Winchester, and in all Parish Churches and Chappel within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an universal agreement in the Publick Worship of Almighty God, and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalmes of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: and, That the Morning and Evening Prayers therein contained shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister, or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further

Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publicly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words and no other;

I A.B. Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalmes of David, Pointed as they are to be sung or said in Churches, and the Form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*;

And, That all and every such person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful, and for all Patrons and Donors of all and singular the said Spiritual Promotions or of any of them, according to their respective Rights, and Titles, to present, or collate to the same, as though the person or persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion upon some Lords day, openly, publicly, and solemnly read the Morning and Evening Prayer, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed; and That all and every such person, who shall without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth it shall and may be lawful to and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid,

aforefaid, That in all places, where the proper Incumbent of any Parfonage, or Vicarage, or Benefice with Cure doth refide on his Living, and keep a Curate, the Incumbent himfelf in perfon not having fome lawful impediment, to be allowed by the Ordinary of the place) fhall once (at the leaft) in every month openly and publickly read the Common Prayers and Service in, and by the faid Book prefcribed, and (if there be occafion) Adminifter each of the Sacraments, & other Rites of the Church, in the Parifh Church, or Chappel of, or belonging to the fame Parfonage, Vicarage, or Benefice, in fuch order, manner and form, as in, and by the faid Book is appointed, upon pain to forfeit the fum of Five pounds to the ufe of the poor of the Parifh for every offence, upon conviction by confeflion, or proof of two credible witnefles upon Oath before two Juftices of the Peace of the County, City, or Town Corporate where the offence fhall be committed (which Oath the faid Juftices are hereby empowered to adminifter) and in default of payment within ten days, to be levied by diftreff, and fale of the goods and chattels of the offender, by the Warrant of the faid Juftices, by the Church-wardens, or Overfeers of the Poor of the faid Parifh, rendering the furplusage to the party.

And be it further Enacted by the Authority aforefaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Mafter, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, Houfe of Learning, or Hofpital, and every Publick Profeflor, and Reader in either of the Univerfities, and in every Colledge elfewhere, and every Parfon, Vicar, Curate, Lecturer, and every other perfon in holy Orders, and every Schoolmafter, keeping any publick, or private School, and every perfon Instructing, or Teaching any Youth in any Houfe or Private Family as a Tutor, or School-mafter, who upon the firft day of May, which fhall be in the year of our Lord God, One thoufand fix hundred fixty two, or at any time thereafter fhall be Incumbent, or have poffeffion of any Deanry, Canonry, Prebend, Mafterfhip, Headfhip, Fellowfhip, Profeflors place, or Readers place, Parfonage, Vicarage, or any other Ecclefiaftical Dignity or Promotion, or of any Curates place, Lectures, or School, or fhall Instruct or Teach any Youth as Tutor or School-mafter, fhall before the Feaft-day of St. Bartholomew, which fhall be in the Year of our Lord, One thoufand fix hundred fixty two, or at or before his, or their refpective admiffion, to be Incumbent, or have poffeffion aforefaid, fubfcribe the Declaration or Acknowledgment following, *Scilicet*.

I A. B. Do declare, That it is not lawful upon any pretence whatsoever, to take arms againft the King; and that I do abhor that traitorous Polition of taking Arms by his Authority againft his Perfon, or againft thofe that are Commiffionated by Him, and that I will conform to the Liturgy of the Church of England, as it is now by Law eftablifhed. And I do declare that I do hold, there lies no obligation upon me, or on any other perfon from the Oath, commonly called, The *Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and that the fame was in it felf an unlawful Oath, and impofed upon the Subjects of this Realm againft the known Laws and Liberties of this Kingdom.

Which faid Declaration and acknowledgment fhall be fubfcribed by every of the faid Mafter and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or Houfe of Learning, and by every publick Profeflor and Reader in either of the Uni-

verfities before the Vice-Chancellor of the refpective Univerfities for the time being, or his Deputy; And the faid Declaration or acknowledgment fhall be fubfcribed before the refpective Archbishop, Bifhop, or Ordinary of the Diocefs, by every other perfon hereby enjoined to fubfcribe the fame, upon pain that all and every of the perfons aforefaid failing in fuch fubfcription, fhall lofe and forfeit fuch refpective Deanry, Canonry, Prebend, Mafterfhip, Headfhip, Fellowfhip, Profeflors place, Readers place, Parfonage, Vicarage, Ecclefiaftical Dignity, or Promotion, Curates place, Lecture, and School, and fhall be utterly difabled, and *ipfo facto* deprived of the fame; and that every fuch refpective Deanry, Canonry, Prebend, Mafterfhip, Headfhip, Fellowfhip, Profeflors place, Readers place, Parfonage, Vicarage, Ecclefiaftical Dignity, or Promotion, Curates place, Lecture and School fhall be void, as if fuch perfon fo failing were naturally dead.

And if any Schoolmafter, or other perfon Instructing or teaching Youth in any private Houfe or Family, as a Tutor or School-mafter, fhall Instruct or Teach any Youth as a Tutor or School-mafter, before Licence obtained from his refpective Archbishop, Bifhop, or Ordinary of the Diocefs, according to the Laws and Statutes of this Realm (for which he fhall pay twelve pence only) and before fuch fubfcription and acknowledgment made as aforefaid; Then every fuch School-mafter and other Instructing and teaching as aforefaid, fhall for the firft offence fuffer three months imprifonment without Bail or Mainprife; and for every fecond and other fuch offence, fhall fuffer three months ment without Bail or Mainprife, and alfo forfeit to His Majefty the fum of five pounds.

And after fuch fubfcription made, every fuch Parfon, Vicar, Curate, and Lecturer, fhall procure a Certificate under the Hand and Seal of the refpective Archbishop, Bifhop, or Ordinary of the Diocefs (who are hereby enjoined and required upon demand to make and deliver the fame) and fhall publickly and openly read the fame, together with the Declaration, or acknowledgment aforefaid, upon fome Lords day within three months then next following in his Parifh Church where he is to officiate, in the prefence of the Congregation there afsembled, in the time of Divine Service; upon pain that every perfon failing therein fhall lofe fuch Parfonage, Vicarage, or Benefice, Curates place, or Lecturers place, refpectively, and fhall be utterly difabled, and *ipfo facto* deprived of the fame; And that the faid Parfonage, Vicarage, or Benefice, Curates place, or Lecturers place fhall be void, as if he were naturally dead.

Provided always, That from and after the twenty fifth day of March, which fhall be in the year of our Lord God, One thoufand fix hundred eighty two, there fhall be omitted in the faid Declaration, or Acknowledgment fo to be fubfcribed and read thefe words following, *Scilicet*.

And I do declare, that I do hold there lies no obligation upon me, or on any other perfon from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; And that the fame was in it felf an unlawful Oath, and impofed upon the Subjects of this Realm againft the known Laws and Liberties of this Kingdom;

So as none of the perfons aforefaid fhall from thenceforth be at all obliged to fubfcribe or read that part of the faid Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feaft of St. Bartholomew,

which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the Form and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the offence shall be committed, and such person or persons shall sue for the same by Action of Debt, Bill, Plaint or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed or to be allowed by the Kings Majesty, his Heirs, and Successors in England.

Provided always, That no Title to confer, or present by lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of Deprivation openly and publicly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by Virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick Place of or in any Colledge or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other then what is prescribed and appointed to be used in, and by the said Book; and, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one Month after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two; And every Governour or Head of any of the said Colledges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publicly in the Church, Chappel, or other publick Place of the same Colledge or Hall, and in the presence of the Fellows & Scholars of the same, or the greater part of them then resident, subscribe unto the

Nine and thirty Articles of Religion, mentioned in the Statute made in the Thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful Impediment) openly and publicly read the Morning Prayer, and Service in, and by the said Book appointed to be read, in the Church, Chappel, or other publick Place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six Months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book and declare his Consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels, or other publick Places of the respective Colledges and Halls, in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach or Read any Sermon or Lecture, in any Church, Chappel, or other Place of publick Worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first Approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop or Guardian, Read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned Assent to the same; and, That every person & persons, who now is, or hereafter shall be Licensed, Assented, Appointed, or Received as a Lecturer, to Preach upon any day of the Week in any Church, Chappel, or Place of publick Worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service, in, and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his Assent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed

pointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers, and Service in, and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached; and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; And, That all and every such Person and Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or Place of publick Worship, until such time as he and they shall openly, publicly and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all Points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his Assent & Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture. That then for every such offence the Person and Persons so offending, shall suffer three months imprisonment in the Common Goal without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom, and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book, appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the Publick University Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer, and Administration of the Sacraments, within this Realm of England

and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned, to be joynd and annexed to this Act; and shall be applied, practised and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* shall at the cost and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the Year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish or Chappelry, Cathedral Church, Colledge and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. Davids, Aylsh, Bangor, and Landaff, and their Successors, shall take such Order among themselves for the souls health of the Flocks committed to their charge within Wales, That the Book hereunto annexed be truly and exactly translated into the British or Welsh Tongue, and that the same be translated, and being by them, or any three of them, at the least, viewed, perused, and allowed, be imprinted to such number at least, so that one of the said Books, so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chappel of Ease in the said respective Diocesses, and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five; And, that from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said of the Ministers and Curates throughout all Wales, within the said Diocesses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book; for which Books, so Translated and Imprinted the Church-wardens of every the said Parishes shall pay out of the Parish Money in their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any three of them at the least, shall set and appoint the Price, for which the said Book shall be sold.

An Act for Uniformity of Publick Prayers.

And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the first day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient timesto read and peruse the same, and also such as do not understand the said language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book to be Translated may be had and provided the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church, within *England* and *Wales*, shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true & perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Records, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England*, for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to Correct, and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy, which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto

annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Salisbury*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that is superstitious and ungodly; and therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered, according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said six and thirtieth Article; Any thing in the said Articles or in any Statute, Act or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of *St. Martin*, which shall be in the year of our Lord God, One thousand six hundred sixty two.

THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth that where a change hath been made of things adviſedly eſtabliſhed) no evident neceſſity (requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater then the evils that were intended to be remedied by ſuch change: So on the other ſide, the particular forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged: it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occasions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary, or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty conſiderations her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo as that the main Body and Eſſentials of it (as well in the chief materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithstanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to changes, and have always diſcovered a greater regard to their own private fancies and intereſts then to that duty they owe to the publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy conſuſions, to be diſcontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majeſties happy Reſtauration it ſeemed probable that amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) (with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of Common Prayer, the old Objections muſtered up, with the addition of ſome new ones, more then formerly had been made, to make the number ſwell. In ſine ſmall importunities were uſed to His Sacred Majeſty that the ſaid Book might be revived, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty out of his pious inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects, of what perſuaſion ſoever, did graciously condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former

times. And therefore of the ſundry alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine or laudable practice of the Church of England, or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch alterations as were tendred to us (by what perſons under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord ſilently unto: not enforced ſo to do by any ſtrength of Arguments, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſuaded in our judgments) and we here profeſs it to the world) that the Book as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good Conſcience uſe and ſubmit unto, or which is not fairly deſenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable conſtructions in common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture: it ſelf.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreaſonable demands; but to do that, which to our beſt underſtanding we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worſhip of God; and the cutting off occasion from them that ſeek occasion of cavil, or quarrel againſt the Liturgy of the Church. And as to the ſeveral variations from the former Book, whether by Alterations, Additions, or otherwiſe, it ſhall ſuffice to give this general account. That moſt of the Alterations were made, either firſt, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage in terms more ſutable to the language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendering of ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places are now ordered to be read according to the laſt Tranſlation: and that it was thought convenient that ſome Prayers and Thankſgives fitted to ſpeciall occasions ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years, which, although not ſo neceſſary when the former Book was compiled, yet by the growth of Anabaptiſm through the licentiouſneſs of the late times crept in, amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our plantations, and others converted to the Faith: If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former, we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge

our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of froward, peevish, and perverse spirits should be satisfied with

any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

¶ Concerning the Service of the CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun after three or four Chapters were read out, all the rest were unread. And in this sort, the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late times, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a *Kalendar* for that purpose, which is plain and easie to be understood; wherein (so much as may be) a reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause

be cut off Anthems, Responses, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, then that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury Use*, some *Hereford Use*, and some the *Use of Bangor*, some of *York*, some of *Lincoln*; now from hence forth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appeale all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that is doubtful, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appealing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the *English Tongue*, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministrereth in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chappel where he ministrereth, and shall cause a Bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ Of Ceremonies,

Why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscereet Devotion, and such a Zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline is no small offence before God. *Let all things be done among you, saith St. Paul, in a seemly and due order.* The appointment of the which Order pertaineth not to private men, therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient not so much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof *S. Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews. And he counselled that such yoke and burden should be taken away as time would serve quietly to do it. But what would *S. Augustine* have said, if he had seen the Ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare

and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies, which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the Glory of God, that the Abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that with our some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, then of Innovations and New-fangledness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens Consciences without any Cause; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own People only: for we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods Honour and Glory, and to the reducing of the people to a most perfect and godly living, without Error or Superstition; and that they should put away other things which from time to time they perceive to be most abused, as in mens Ordinances it often chanceth diversely in divers Countries.

¶ The

¶ The Order how the Psalter is appointed to be read.

THe Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty eighth, or twenty ninth day of the month.

And, whereas *January, March, May, July, August, October, and December* have One and thirty days apiece; It is ordered, That the same Psalms shall be read the last day of the said Months which were read the day before; So that the Psalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is divided into XXII portions, and is over long to be

read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry the Eighth*, and *Edward the Sixth*.

¶ The Order how the rest of holy Scripture is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The new Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyp, out of which there are onely certain proper Lessons appointed upon divers Feasts.

And to know what Lesson shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read

for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts, which are not in the Kalendar, and the immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ Lessons proper for Sundays.			Sundays after Epiphany.	¶ Mattins.	¶ Evensong.
Sundays of Advent.	¶ Mattins.	¶ Evensong.			
The first.	Isaiah 1.	Isaiah 2.	3	55	58
2.	5	24	4	57	58
3.	25	26	5	59	64
4.	30	32	6	65	66
Sundays after Christmas.			Septuagesima.	Gen. 1.	Gen. 2.
The first.	97	98	Quinquagesima.	9	6.
2.	42	43	Quinquagesima.	10 to v. 30.	12
Sundays after the Epiphany.			Lent.		
The first.	44	46	1 Sunday.	19. 20 v. 30.	23
2.	53	55	2	27	34
			3	39	42
			4	43	45
			5	Exod. 3.	Exod. 5.

¶ Lent

Proper Lessons.

q Lent 6	q Martins.	q Evensong.	S. Stephen	q Martins.	q Evensong.
1 Lesson.	Exod. 9	Exod. 10.	1 Lesson.	Prov. 28.	Eccl. 4.
2 Lesson.	Matth. 26.	Heb. 5. 10 v. 11.	2 Lesson.	Act. 6. v. 8.	Acts 7. v. 30.
Easter day.			3. John.	and c. 7. 10 v. 30.	20 v. 9.
1 Lesson.	Exod. 12.	Exod. 14.	1 Lesson.	Eccl. 5.	Eccl. 6.
2 Lesson.	Rom. 6	Act. 2. v. 22.	2 Lesson.	Apoc. 1.	Apoc. 22.
			Innocent day	Jer. 31 10 v. 18.	Wisd. 1.
			Circumcision		
			1 Lesson.	Gen. 17.	10. 10. v. 12.
			2 Lesson.	Rom. 2.	Job. 2.
			Epiphany.		
			1 Lesson.	Isa. 60.	Isa. 49.
			2 Lesson.	Luk. 3. 10 v. 23.	Job. 2. 10 v. 12.
Sundays after Easter.			Conversion of S. Paul.	Wisd. 5.	Wisd. 6.
1	Numb. 16.	Numb. 22.	1 Lesson.	Act. 22. 10 v. 22.	Act. 26.
2	23. 24.	25	2 Lesson.		
3	Deut. 4.	Deut. 5.			
4	6	7			
5	8	9			
Sunday after Ascension-day.	12	13	Conversion of S. Paul.		
			1 Lesson.		
			2 Lesson.		
Whitsunday.	De. 16. 10 v. 18.	Isa. 11.	Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
1 Lesson.	2. 10. v. 34	Act. 19. 10 v. 31.	S. Matthias.	19	Eccl. 1.
2 Lesson.			Annunciat. of our Lady.		3.
Trinity Sunday.				Eccl. 2.	
1 Lesson.	Gen. 1.	Gen. 18.	Wednesday before Easter.		
2 Lesson.	Matth. 3.	John 5.	1 Lesson.	Hos. 13.	Hos. 14.
Sundays after Trinity.			2 Lesson.	John 11. v. 45.	
1	John. 10.	John. 23.	Thursday before Easter.		
2	Judg. 4.	Judg. 5.	1 Lesson.	Daniel 9.	Jer. 31.
3	Sam. 2.	Sam. 3.	2 Lesson.	John 13.	
4	12	13			
5	19	17	Good Friday.		
6	Sam. 18.	Sam. 19.	1 Lesson.	Gen. 22. 10 v. 20.	Isa. 53.
7	21	24	2 Lesson.	John 12.	1 Pet. 2.
8	Kin. 19.	Kin. 17.	Easter Even.		
9	18.	19	1 Lesson.	Zech. 9.	Exod. 13.
10	King. 21.	King. 22.	2 Lesson.	Luk. 23. v. 30.	Heb. 4.
11	Kin. 5.	Kin. 9.	Monday in Easter week.		
12	10	18	1 Lesson.	Exod. 16.	Exod. 17.
13	19	23	2 Lesson.	Matth. 28.	Act. 3.
14	Jer. 5.	Jer. 22.	Tuesday in Easter week.		
15	35	36.	1 Lesson.	Exod. 20.	Exod. 31.
16	Szek. 2.	Szek. 19.	2 Lesson.	Luk. 14. 10 v. 13.	1 Cor. 15.
17	14	18	Wednesday in Easter week.	Eccl. 4.	Eccl. 5.
18	20	24	1 Lesson.		
19	Dan. 3.	Dan. 6.	2 Lesson.		
20	Joel 2.	Prov. 1.	S. Mark.		
21	Isa. 2.	3	S. Philip and S. Jacob.		
22	Prov. 2.	12	1 Lesson.		
23	11	14			
24	13	16			
25	15	10			
26	17				

¶ Lessons proper for Holidays.

	9 Mattins.	9 Evensong.	Ascens. day.		
9. Andrew.	Proverbs 30.	Prov. 31.	1 Lesson.	Deut. 10.	1 Kings 3.
11. Tho. Ap.	23.	34.	1 Lesson.	Luk. 24. v. 44.	Eph. 4. 10 v.
Nativity of Christ.			Munday in Whitun- week.		17.
1 Lesson.	Isa. 9. 10 v. 8.	1. 7. v. 10. 18 v. 17.	1 Lesson.	Gen. 11. 20 v. 30.	Nu. 11. v. 16.
2 Lesson.	Luk. 2. 10 v. 35.	Tit. 3. v. 4. 10 v. 5.	2 Lesson.	1 Cor. 12.	10 v. 30.
					1 Cor. 14. 5 v. 26.

Tuesday

¶ Proper Lessons.

¶ Tuesday in Whitsun- week.	¶ Mattins.	¶ Evensong.	S. James.	¶ Mattins.	¶ Evensong.
1 Lesson.	1 Sam. 19. v. 18.	Deut. 30.	S. Bartholo- mew.	Ecclus. 31.	Ecclus. 22.
2 Lesson.	1 The. 5. v. 12. to v. 24.	1 Joh. 4. to v. 14.	S. Matthew.	Ecclus 24.	39.
S. Barnabas.			S. Michael.	35.	38.
1 Lesson.	Ecclus 10.	Ecclus 12.	1 Lesson.	Gen. 32.	Dan. 10. v. 5.
2 Lesson.	Acts 14.	Acts 15. to v. 36	2 Lesson.	Acts 12. to v. 20.	Jude v. 6. to v. (16.
S. Joh. Bapt.			S. Luke.	Ecclus 51.	Job 1.
1 Lesson.	Malach. 3.	Malach. 4.	S. Simon and	Job 24. 25.	43.
2 Lesson.	Matth. 3.	Mat. 14. to v. 13.	S. Jude.		
S. Peter.			All Saints.	Wis. 3. to v. 10.	Wis. 3. to v. 17.
1 Lesson.	Ecclus. 15.	Ecclus. 19.	1 Lesson.	Feb. 11. v. 33.	Apoc. 19. to
2 Lesson.	Acts 3.	Acts 4.	2 Lesson.	to c. 12. to v. 7.	v. 17.

¶ Proper Psalms on certain days.

¶ To find Easter for ever.

	Mattins.	Evensong.	Gold.	A	B	C	D	E	F	G
¶ Christmas day.	Psal. 15. 45. 85.	89. 130. 132.	i	Apr. 9.	10	11	12	6	7	8
			ii	Mar. 26.	27	28	29	30	31	Ap. 1
¶ Ash-wednesd.	6. 32. 42.	102. 130. 143.	iii	Apr. 16.	17	18	19	20	14	15
			iv	Apr. 9.	3	4	5	6	7	8
			v	Mar. 26.	27	28	29	23	24	25
¶ Good Friday.	22. 40. 54.	69 82	vi	Apr. 16.	17	11	12	13	14	15
			vii	Apr. 2.	3	4	5	6	Ma. 31.	Ap. 1
			viii	Apr. 23.	24	25	19	20	21	22
¶ Easter day.	Psal. 2. 57. 111.	113. 114. 115.	ix	Apr. 9.	10	11	12	13	14	15
			x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
			xi	Apr. 16.	17	18	19	20	21	22
¶ Ascension-day	3. 15. 21.	24. 47. 108.	xii	Apr. 9.	10	11	5	6	7	8
			xiii	Mar. 26.	27	28	29	30	31	25
			xiv	Apr. 16.	17	18	19	13	14	15
¶ Whitsun-day	40. 65.	104. 145.	xv	Apr. 2.	3	4	5	6	7	8
			xvi	Mar. 26.	27	28	22	23	24	25
			xvii	Apr. 16.	10	11	12	13	14	15
			xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
			xix	Apr. 23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what day of the Month Easter falleth that year. But note, that the Name of the Month is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

¶ Certain Notes appertaining to the Kalendar.

As January 30. at this mark * Exod. 6. is to be read onely to v. 14.
November 6. 8. and 16 At these marks, Note that (a) Ecclus 25. is to be read onely to verse 13. and (b) Ecclus 30. onely to vers. 18. and (c) Ecclus 46. onely to vers. 20.

J A N.

JANUARY hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	circum.	Gen. 1.	Mat. 1	Gen. 2.	Rom. 1	
2	b		3	3	4	2	
3	c		5	3	6	3	
4	d		7	4	8	4	
5	e	Epipha-ny.	9	5	12	5	
6	f	Lucian	13	6	14	6	
7	g		15	7	16	7	
8	a		17	8	18	8	
9	b		19	9	20	9	
10	c		21	10	22	10	
11	d	Hilary	23	11	24	11	
12	e	Bishop.	25	12	26	12	
13	f		27	13	28	13	
14	g		29	14	30	14	
15	a		31	15	32	15	
16	b	Prisca.	33	16	34	16	
17	c		35	17	57	1 COR. 1	
18	d		38	18	39	2	
19	e	Fabian	40	19	41	3	
20	f	Agnes.	42	20	43	4	
21	g	Vinc.	44	21	45	5	
22	a		46	22	47	6	
23	b	Conv. of S. Paul.	48	23	49	7	
24	c		50	24	Exod. 1	8	
25	d		Exod. 1	25	3	9	
26	e		4	26	5	10	
27	f		6	27	7	11	
28	g	K. Ch.	8	28	0	12	

MARCH hath xxxi. days.

		1 Morning Prayer.	1 Evening Prayer.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	David	Deu. 15	Luk. 12	Deu. 16	Eph. 6	
2	e	David	17	13	18	Phil. 1	
3	f		19	14	20	2	
4	g		21	15	22	3	
5	a		24	16	25	4	
6	b		26	17	27	Col. 1	
7	c	Perpetua.	28	18	29	2	
8	d		30	19	31	3	
9	e		32	20	33	4	
10	f		34	21	Joh. 1	1 Th. 1	
11	g	Greg.	Joh. 2	22	3	2	
12	a		4	23	5	3	
13	b		6	24	7	4	
14	c		8	Joh. 1	9	5	
15	d		10	2	23	1 Th. 2	
16	e		24	3	Judg. 1	2	
17	f		Judg. 1	4	3	3	
18	g	Edw.	4	5	5	1 Tim. 1	
19	a		6	6	7	2, 3	
20	b		8	7	9	4	
21	c	Benedicta.	10	8	11	5	
22	d		12	9	13	6	
23	e	East.	14	10	15	1 Tim. 2	
24	f		16	11	17	2	
25	g	Ann. of Mary.		12		3	
26	a		18	13	19	4	
27	b		20	14	21	Tit. 1.	
28	c	Ruth 1	15	Ruth 2	23.	Phil. 1	
29	d		3	16	4		
30	e	1 Sa. 1.	17	1 Sa. 2	Heb. 1		
31	f		3	18	4	2	

FEBRUARY hath xxviii. days.

		1 Morning Prayer.	1 Evening Prayer.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Fast. Purif. of Mar.	Ex. 10.	Mark. 1	Ex. 11	1 Co. 13	1
2	e		2	3	14	2	2
3	f		12	3	15	3	3
4	g		14	4	15	4	4
5	a	Agath.	16	5	17	1 Co. 1	5
6	b		18	6	19	2	6
7	c		20	7	21	3	7
8	d		22	8	23	4	8
9	e		24	9	24	5	9
10	f		33	10	34	6	10
11	g		Lev. 12	11	Lev. 19	7	11
12	a		20	12	26	8	12
13	b		Nu. 11	13	Nu. 12	9	13
14	c	Valentine.	13	14	14	10	14
15	d		16	15	17	11	15
16	e		20	16	21	12	16
17	f		22	Lu. di. 1	23	13	17
18	g		24	di. 1	25	Gal. 1	18
19	a		27	2	30	2	19
20	b		31	3	32	3	20
21	c		35	4	36	4	21
22	d		Deu. 1	5	Deu. 2	5	22
23	e	Fast. S. Mar- idim.	3	6	4	6	23
24	f		5	7	6	Eph. 1	24
25	g		7	9	8	3	25
26	a		9	10	10	4	26
27	b		11	11	12	5	27
28	c		13	Mat. 7	14	Ro. 12.	28

APRIL hath xxx. days.

		1 Morning Prayer.	1 Evening Prayer.	1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d		1 Sam. 5	Joh. 19	1 Sa. 6.	Heb. 3	
2	e		7	20	8	4	
3	f	Richa.	9	21	10	5	
4	g	Ambr.	11	22	12	6	
5	a		13	23	14	7	
6	b		15	24	16	8	
7	c		17	25	18	9	
8	d		19	26	20	10	
9	e		21	27	22	11	
10	f		23	28	24	12	
11	g		25	29	26	13	
12	a		27	30	28	Jam. 1.	
13	b		29	10	30	2	
14	c		31	11	1 Sa. 1.	3	
15	d		1 Sam. 3	12	3	4	
16	e		4	13	5	5	
17	f		6	14	7	1 Pet. 1.	
18	g		8	15	9	2	
19	a	Alpheg	10	16	11	3	
20	b		12	17	13	4	
21	c		14	18	15	5	
22	d		16	19	17	1 Pet. 1.	
23	e	S. Geor.	18	20	19	2	
24	f		20	21	21	3	
25	g	S. Mar- idim.	22	22	23	1 Jo. 1.	
26	a		24	23	24	2	
27	b		26	24	25	3	
28	c		4	26	5	4	
29	d		6	27	7	Jo. 2, 3	

4 A V hath xxxi. days.

		1 Morning Prayer.		1 Evening Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	b Phil. 4	Kin. 8.	Act. 23	Kim. 9	dom. 1
2	c Jacob. Invent.	10	Mat. 1.	11	2
3	d of the Crois.	12	2	13	3
4	e J. Port	14	3	15	4
5	f	16	4	17	5
6	g	18	5	19	6
7	a	20	6	21	7
8	b	22	7	22 Ki. 1.	8
9	c	23	8	3	9
10	d	4	9	5	10
11	e	6	10	7	11
12	f	8	11	9	12
13	g	10	12	11	13
14	a	12	13	13	14
15	b	14	14	15	15
16	c	16	15	17	16
17	d	18	16	19	17
18	e	20	17	21	18
19	f	22	18	23	19
20	g	24	19	25	20
21	a	Exra 1.	20	Exra 3.	21
22	b	4	21	5	22
23	c	6	22	7	23
24	d	9	23	Neh. 1.	24
25	e	Augur. Neh. 2.	24	4	25
26	f	Bede. 5	25	6	26
27	g	8	26	9	27
28	a	Charles 10	27	13	28
29	b	11. Ret. Eth. 1.	28	Eth. 2.	29
30	c	2. Mar. 1.	4.	14	30

1 U N B hath xxxi. days.

		1 Morning Prayer.		1 Evening Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	c Nicom.	Eth. 5.	Mar. 2	Eth. 6.	1 Cor. 15
2	f	7	3	8	16
3	g	9	4	Job 1.	2 Cor. 1
4	a	Job 2.	5	2	3
5	b	4	6	5	4
6	c	6	7	7	5
7	d	8	8	9	6
8	e	10	9	11	7
9	f	12	10	13	8
10	g	14	11	15	9
11	a	Barn. Apol.	16	17, 18	10
12	b	19	13	20	11
13	c	21	14	22	12
14	d	23	15	24, 25	13
15	e	26, 27	16	28	14
16	f	29	Luke 1	30	Gal. 1
17	g	31	2	32	2
18	a	33	3	34	3
19	b	35	4	36	4
20	c	37	5	38	5
21	d	39	6	40	6
22	e	41	7	42	Eph. 1
23	f	Prov. 1	8	Prov. 2	2
24	g	3	9	4	3
25	a	5	10	6	4
26	b	7	11	8	5
27	c	9	12	10	6

1 J L Y hath xxxi. days.

		1 Morning Prayer.		1 Evening Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	g	Pro. 12.	Lu. 13	Pro. 13	Phil.
2	a	Mary.	13	14	2
3	b	15	15	16	3
4	c	Martin	17	18	4
5	d	19	19	20	5
6	e	21	20	22	6
7	f	23	21	24	7
8	g	25	22	26	8
9	a	27	23	28	9
10	b	29	24	30	10
11	c	Sec. 1	25	31	11
12	d	3	26	32	12
13	e	5	Joh. 1	6	13
14	f	7	2	8	14
15	g	9	3	10	15
16	a	11	4	12	16
17	b	Jer. 1	5	Jer. 2	17
18	c	3	6	4	18
19	d	5	7	6	19
20	e	Marg. Magd.	7	8	20
21	f	9	9	10	21
22	g	11	10	12	22
23	a	13	11	14	23
24	b	15	12	16	24
25	c	Ja. ap.	13	17	25
26	d	Ann.	17	18	26
27	e	19	19	20	27
28	f	21	20	22	28
29	g	23	21	24	29
30	a	25	22	26	30
31	b	27	23	28	31

1 A U O I S T hath xxxi. days.

		1 Morning Prayer.		1 Evening Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	c	Lam.	Jer. 29.	Joh. 20.	Jer. 30. Heb. 4.
2	d	31	31	32	5
3	e	33	32	34	6
4	f	35	33	36	7
5	g	37	34	38	8
6	a	39	35	40	9
7	b	Nam. of Jesus.	41	42	10
8	c	43	43	44	11
9	d	Laur.	45, 46	47	12
10	e	48	48	49	13
11	f	50	49	51	14
12	g	52	50	53	15
13	a	Lam. 2	51	54	16
14	b	4	52	55	17
15	c	Ezek. 2.	53	56	18
16	d	6	54	57	19
17	e	13	55	58	20
18	f	18	56	59	21
19	g	34	57	60	22
20	a	Dan. 2	18	61	23
21	b	4	19	62	24
22	c	6	20	63	25
23	d	8	21	64	26
24	e	Barn. Apol.	22	65	27
25	f	10	23	66	28
26	g	12	24	67	29
27	a	Ho. 2, 3	25	68	30
28	b	Augur. Behead	26	69	31
29	c	8	27	70	32
30	d	S. John	10	71	33
31	e	12	Mar. 1.	72	34

SEPTEMBER hath xxx. days.

		1 Morning Prayer.	2 Evening Prayer.
1	f Giles	1 Legon. 1. Joel 1.	1 Legon. 2. Rom.
2	g A	Hol. 14. Mat. 2.	2 Joel 1.
3	a	Joel 2.	3 3
4	b	Am. 1.	4 Am. 2.
5	c	5 5	5 4
6	d	7 7	6 6
7	e	9 9	7 8
8	f	Rnur. b	8 Obad.
9	g	Nat. of Jona. 1.	9 Jo. 2. 3.
10	a	Mary.	10 Mic. 1.
11	b	4 4	11 3
12	c	6 6	12 5
13	d	13 13	13 7
14	e	Nah. 1.	14 Nah. 2.
15	f	Holycr.	15 Hab. 1.
16	g	Hab. 2.	16 3
17	a	Zep. 1.	17 Zep. 2.
18	b	Hag. 2.	18 Hag. 1.
19	c	Zec. 2. 3.	19 Zec. 1.
20	d	6 6	20 4. 5
21	e	8 8	21 7
22	f	S. Mat. 10	22 9
23	g	12 12	23 11
24	a	14 14	24 13
25	b	Cypr	25 Mal. 1.
26	c	Wal. 2.	26 3
27	d	4 4	27 Tob. 1.
28	e	Tob. 2.	28 Mar. 1.
29	f	S. Mich. 2	29 3
30	g	from. 4	30 6

OCTOBER hath xxxi. days.

		1 Morning Prayer.	2 Evening Prayer.
1	A Remig.	1 Legon. 1. Tob. 7.	1 Legon. 2. Tob. 8.
2	b	9 9	2 Co. 10
3	c	11 11	3 12
4	d	13 13	4 14
5	e	Judet. 1.	5 Jud. 2.
6	f	Faith 3	6 4
7	g	5 5	7 6
8	a	7 7	8 8
9	b	Dennis 9	9 10
10	c	11 11	10 12
11	d	13 13	11 14
12	e	15 15	12 16
13	f	Edw. Wif. 1.	13 Wif. 2.
14	g	5 5	14 Lud. 1
15	a	7 7	15 di. 1.
16	b	9 9	16 8
17	c	Etheld 9	17 10
18	d	S. Luk 11	18 4
19	e	13 13	19 5
20	f	15 15	20 6
21	g	17 17	21 Epi. 1
22	a	19 19	22 Ecclus. 1
23	b	Ecclus. 10	23 3
24	c	4 4	24 5
25	d	Crispin 6	25 7
26	e	8 8	26 Phil. 1.
27	f	Sim. 10	27 3
28	g	Jud. 12	28 4
29	a	14 14	29 Col. 1.
30	b	16 16	30 15
31	c	18 18	31 16

NOVEMBER hath xxx. days.

		1 Morning Prayer.	2 Evening Prayer.
1	d	All saints.	1 Legon. 1. Eccl. 16.
2	e	18 18	2 Lu. 18.
3	f	20 20	3 Eccl. 17.
4	g	22 22	4 Col. 2.
5	a	Pa. conf. 23	5 1 Th. 1.
6	b	Leon. 24	6 2
7	c	27 27	7 3
8	d	29 29	8 4
9	e	31 31	9 5
10	f	33 33	10 6
11	g	S. Mart. 35	11 7
12	a	37 37	12 8
13	b	Brit. 39	13 9
14	c	41 41	14 10
15	d	Wachur. 43	15 11
16	e	45 45	16 12
17	f	Hug. b. 47	17 13
18	g	49 49	18 14
19	a	51 51	19 15
20	b	Edmun. Bar. 2.	20 16
21	c	Kin. 4	21 17
22	d	Cecil. 6	22 18
23	e	Glem. B. & D. 15	23 19
24	f	15a. 2. 16	24 20
25	g	Gather. 17	25 21
26	a	cin. 6	26 22
27	b	8 8	27 23
28	c	10 10	28 24
29	d	Faith. 12	29 25
30	e	Andr. A. 21	30 26

DECEMBER hath xxxi. days.

		1 Morning Prayer.	2 Evening Prayer.
1	f	1 Legon. 1. 15a. 14.	1 Legon. 2. Ad. 2.
2	g	16 16	2 15a. 15.
3	a	18 18	3 16
4	b	20 20	4 17
5	c	22 22	5 18
6	d	Nicho. 23	6 19
7	e	las Bif. 25	7 20
8	f	Conc. 27	8 21
9	g	Mary. 29	9 22
10	a	31 31	10 23
11	b	33 33	11 24
12	c	35 35	12 25
13	d	37 37	13 26
14	e	Lucy 39	14 27
15	f	V. & M. 41	15 28
16	g	43 43	16 29
17	a	O Sapi. 45	17 30
18	b	entia. 47	18 31
19	c	49 49	19 1
20	d	Faith. 51	20 2
21	e	Thomas 53	21 3
22	f	Ap. 55	22 4
23	g	57 57	23 5
24	a	Faith. 59	24 6
25	b	Abriam. 25	25 7
26	c	S. Steph. 26	26 8
27	d	S. John. 27	27 9
28	e	Innocen. 28	28 10
29	f	61 61	29 11
30	g	63 63	30 12
31	a	Silvest. 64	31 13

TABLES and RULES for the Moveable and Immoveable Feasts ; Together with the Days of Fasting and Abstinence through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of *S. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is	Nine	} weeks before
<i>Sexagesima</i>		Eight	
<i>Quinquagesima</i>		Seven	
<i>Quadragesima</i>		Six	
<i>Rogation Sunday</i>	} is	Five weeks	} after
<i>Ascension-day</i>		Fourty days	
<i>Whitsunday</i>		Seven weeks	
<i>Trinity Sunday</i>		Eight weeks	

A TABLE of all the Feasts that are to be observed in the Church of England through the year

The days of the Feasts of	ALL Sundays in the year.	The days of the Feasts of	The Nativity of <i>S. John Baptist</i> .
	The Circumcision of our Lord		<i>S. Peter</i> the Apostle.
	JESUS CHRIST.		<i>S. James</i> the Apostle.
	The Epiphany.		<i>S. Bartholomew</i> the Apostle.
	The Conversion of <i>S. Paul</i> .		<i>S. Matthew</i> the Apostle.
	The Purification of the Blessed Virgin.		<i>S. Michael</i> , and all Angels.
	<i>S. Matthias</i> the Apostle.		<i>S. Luke</i> the Evangelist.
	The Annunciation of the blessed Virgin.		<i>S. Simon</i> and <i>S. Jude</i> the Apostles.
	<i>S. Mark</i> the Evangelist.		All Saints.
	<i>S. Philip</i> and <i>S. Jacob</i> the Apostles.		<i>S. Andrew</i> the Apostle.
	The Ascension of our Lord		<i>S. Thomas</i> the Apostle.
	JESUS CHRIST.		The Nativity of our Lord.
	<i>S. Barnabas.</i>		<i>S. Stephen</i> the Martyr.
	Munday		<i>S. John</i> the Evangelist.
and	} in <i>Easter-week</i> .	} } Munday and Tuesday	} in <i>Whitsun-week</i> .

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	<i>S. John Baptist</i> .
	The Purification of the Blessed Virgin <i>Mary</i> .		<i>S. Peter</i> .
	The Annunc. of the Bl. V.		<i>S. James</i> .
	<i>Easter-day</i> .		<i>S. Bartholomew</i> .
	<i>Ascension-day</i> .		<i>S. Matthew</i> .
	<i>Pentecost</i> .		<i>S. Simon</i> and <i>S. Jude</i> .
} } } } } }	<i>S. Matthias</i> .	} } } } }	<i>S. Andrew</i> .
			<i>S. Thomas</i> . All Saints.

Note, That if any of these Feast days fall upon a Munday, then the Vigil or Fast day shall be kept upon the Saturday, and not upon the Sunday next before it.

Day

Days of Fasting or Abstinence.

- I. The Forty days of Lent.
 II. The Ember-days, at the Four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost.
 September 14.
 December 13.
- III. The three Rogation days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except *Christmas-day*.

Certain solemn Days, for which particular Services are appointed.

- I. The Fifth day of November, being the Day of the Papists Conspiracy.
 II. The Thirtieth day of January, being the Day of the Martyrdom of King Charles the First.
 III. The Nine and twentieth day of May, being the day of the Return of King Charles the Second.

A TABLE of the Moveable Feasts calculated for Forty Years.

The year of our Lord.	The Golden number.	The Epact.	The Dominical Letter.	Septuagesima Sunday after Epiphany.	The first day of Lent.	After-day.	Rogation Sunday.	Ascension-day.	Whitun-day.	Sundays after Trinity.	Advent Sunday.
1661	9	9	F	4 Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 2	24 Dec. 1	
1662	10	20	E	1 Jan. 26	Feb. 12	Mar. 30	4	8	May 13	26 No. 30	
1663	11	1	D	5 Feb. 15	Mar. 4	Apr. 15	24	28	June 7	23	29
1664	12	12	C B	4 Feb. 7	Feb. 24	10	15	29	May 29	24	27
1665	13	23	A	2 Jan. 23	3	Mar. 26	Apr. 30	4	14	27 Dec. 4	
1666	14	4	G	5 Feb. 11	28	Apr. 15	May 10	24	June 3	24	3
1667	15	15	F	3	20	7	12	16	May 26	25	1
1668	16	26	E D	1 Jan. 15	5	Mar. 23	Apr. 26	Apr. 30	10	27 No. 29	
1669	17	7	C	4 Feb. 7	24	Apr. 11	May 16	May 20	30	24	28
1670	18	18	B	3 Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	6 Feb. 15	Mar. 8	23	28	June 1	June 11	23 Dec. 3	
1672	1	11	G F	4 Feb. 21	7	12	17	May 16	May 26	25	1
1673	2	22	E	1 Jan. 28	12	Mar. 30	4	8	18	26 No. 30	
1674	3	3	D	5 Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1675	4	14	C	2 Jan. 31	Feb. 17	4	9	13	May 23	25	28
1676	5	25	B A	2	23	5	Mar. 26	Apr. 30	4	14	27 Dec. 3
1677	6	6	G	5 Feb. 11	28	Apr. 15	May 10	24	June 3	24	3
1678	7	17	F	3 Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	5 Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23 No. 30	
1680	9	9	D C	4 Feb. 25	11	16	20	20	May 30	24	28
1681	10	20	B	3 Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5 Feb. 12	Mar. 1	16	21	25	June 4	24 Dec. 3	
1683	12	12	G	4 Feb. 21	8	13	17	17	May 27	25	3
1684	13	23	F E	2 Jan. 27	13	Mar. 30	4	8	18	26 No. 30	
1685	14	4	D	5 Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1686	15	15	C	3 Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	26	B	2	23	5	Mar. 27	3	15	26	27
1688	17	7	A G	5 Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24 Dec. 2	
1689	18	18	F	2 Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5 Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23 No. 30	
1691	1	11	D	4 Feb. 25	12	17	21	21	May 31	24	29
1692	2	22	C B	2 Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5 Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24 Dec. 3	
1694	4	14	G	4 Feb. 21	8	13	17	17	May 27	25	3
1695	5	25	F	1 Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1696	6	6	E D	4 Feb. 9	26	Apr. 12	May 17	21	31	24 No. 29	
1697	7	17	C	3 Jan. 31	1	4	9	13	23	25	28
1698	8	28	B	6 Feb. 30	Mar. 5	24	29	Jun. 2	June 12	23	27
1699	9	9	A	4 Feb. 21	9	14	19	May 18	May 28	25 Dec. 3	
1700	10	20	G F	3 Jan. 28	14	Mar. 31	5	9	19	26	

Note, That the Supputation of the year of our Lord in the Church of England beginneth the Five and twentieth day of March.

The

The ORDER for Morning and Evening Prayer daily
to be said and used throughout the Year.

THe Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

THE ORDER FOR MORNING PRAYER
daily throughout the Year.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, and my sin is ever before me.

Hide thy face from my sins, and blot out all mine iniquities.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Renew your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

Repeat ye; for the kingdom of heaven is at hand.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are re-

quisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other prayers. Amen.

¶ Then the Minister shall kneel and say the Lords Prayer with an audible voice; the people also kneeling, and repeating it with him, both here and wheresoever else it is used in Divine Service.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven.

Morning Prayer.

heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory. For ever and ever. Amen.

¶ Then likewise he shall say,

¶ Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Prise. O God, make speed to save us,

Answer. O Lord, make haste to help us.

¶ Here all standing up, the priest shall say, Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Prise. Praise ye the Lord.

Answer. The Lords name be praised.

¶ Then shall be said or sung this Psalm following: Except on *Easter-day*, upon which another Anthem is appointed: And on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino.

Psal. 95.

¶ Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, & the sheep of his hand.

To day ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swore in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of *Benedicite, Benedictus, Magnificat*, and *Nunc dimittis*, shall be repeated,

Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that day:) He that readeth, so standing and turning himself as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called *Te Deum laudamus*, daily throughout the year.

¶ Note that before every Lesson the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter of such a Book:* and after every Lesson, *Here endeth the first or the second Lesson.*

Te Deum laudamus.

W E praise thee, O God: we acknowledge thee to be the Lord. All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphim: continually do cry,

Holy, holy, holy: Lord God of Sabaoth. Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty; Thine honourable, true: and only Son;

Also the holy Ghost: the Comforter. Thou art the King of glory: O Christ.

Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver

man: thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever. Day by day: we magnifie thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ Or this Canticle, *Benedicite omnia opera Domini.*

O All ye works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye waters, that be above the firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye sun and moon, bless ye the Lord: praise him, and magnifie him forever.

O ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye showers & dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye fire and heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye dew and frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnifie him for ever.

O ye light and darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye

O ye lightnings and clouds, bless ye the Lord: praise him, and magnifie him for ever.
O let the earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, bless ye the Lord: praise him, and magnifie him for ever.
O all ye green things upon the earth, bless ye the Lord: praise him, and magnifie him for ever.

O ye wells, bleis ye the Lord: praise him, and magnifie him for ever.

O ye seas and fouds, bleis ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleis ye the Lord: praise him, and magnifie him for ever.

O all ye fowls of the air, bleis ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and catel, bleis ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bleis ye the Lord: praise him, and magnifie him for ever.

O let Israel bleis the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, bleis ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, bleis ye the Lord: praise him, and magnifie him for ever.

O ye spirits, and souls of the righteous, bleis ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, bleis ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, bleis ye the Lord: praise him, and magnifie him for ever.
Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the second Lesson, taken out of the New Testament; and after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on *S. John Baptists day*.

Benedictus. S. Luke 1. 68.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people; And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our fore-fathers: and to remember his holy covenant;

To perform the oath which he sware to our fore-father Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or this Psalm. *Psalm 134.*

O Be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is

he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving; and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be sung or said the Apostles Creed, by the Minister and the people standing. Except only such days as the Creed of *S. Athanasius* is appointed to be read.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried,

He descended into hell; the third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy Catholic Church; The Communion of Saints, The forgiveness of sins; The resurrection of the body, and the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Ans. And with thy spirit.

Minister. ¶ Let us pray.

Lords, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people shall say the Lords Prayer with a loud voice.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bleis thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day; which shall be the same that is appointed at the Communion; The second for Peace; The third for grace to live well. And the two last Collects shall never alter; but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

¶ The second Collect for Peace.

O God, who art the Author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we

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Evening Prayer.

we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quire, and places where they sing, here is ometh the Anthem.

¶ Then these five Prayers following are to be read here, except where the Litany is read; and then only the two last are to be read, as they are there placed.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *WILLIAM*, and to replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless Catherine the Queen Dowager, her royal Highness the Princess Anne of Denmark, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly graces, prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workst great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

¶ A Prayer of S. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the year.

The Order for Evening Prayer daily throughout the Year.

¶ At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these sentences of the Scriptures, that follow. And then he shall say that which is written after the said sentences.

When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, and my sin is ever before me.

Hide thy face from my sins, and blot out all mine iniquities.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Reent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness; and repenteth him of the evil.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

O Lord correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

Repeat ye; for the kingdom of heaven is at hand.

I will arise and go to my Father, and will tell him, Father, I have sinned against thee, and before thee, and am no more worthy to be called thy son.

Be not into judgment with thy few O Lord: for in thy sight shall no man be justified.

For we have no sin, we deceive ourselves, and the truth is not in us. But confess our sins, be faithful and just give us our sins, and to cleanse us from righteousness.

Early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, patient, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sin before God, yet ought we most chiefly to do so, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to bear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; Accuse.

Evening Prayer.

sording to thy promises declared unto man-
hood in Christ Iesu our Lord. And grant, O
most merciful Father, for his sake; that we
may hereafter live a godly, righteous and
sober life, To the glory of thy holy Name,
Amen.

¶ The Absolution or Remission of sins, to be
pronounced by the Priest alone, standing;
the people still kneeling.

Almighty God, the Father of our Lord
Jesus Christ, who desirest not the death
of a sinner, but rather that he may turn from
his wickedness, and live; and hath given
power and commandment to his Ministers
to declare and pronounce to his people, be-
ing penitent, the absolution and remission of
their sins: He pardoneth and absolveth all
them that truly repent, and unfeignedly
believe his holy Gospel. Wherefore let us
beseech him to grant us true repentance
and his holy Spirit, that those things may
please him which we do at this present, and
that the rest of our life hereafter may be
pure and holy, so that at the last we may
come to his eternal joy, through Jesus Christ
our Lord. Amen.

¶ Then the Minister shall kneel, and say the
Lords Prayer; the people also kneeling, and
repeating it with him.

Our Father, which art in heaven; Hal-
lowed be thy Name. Thy Kingdom come.
Thy will be done in earth, As it is in heaven.
Give us this day our daily bread. And for-
give us our trespasses, As we forgive them
that trespass against us. And lead us not in-
to temptation; But deliver us from evil;
For thine is the Kingdom, And the Power,
And the Glory, For ever and ever. Amen.

¶ Then likewise he shall say,
O Lord, open thou our lips.

Ans. And our mouth shall shew forth
thy praise.

Tri. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest
shall say,

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

Tri. Praise ye the Lord.

Ans. The Lords Name be praised.

¶ Then shall be said, or sung, the Psalms in
order as they are appointed. Then a Les-
son of the Old Testament as is appointed:
And after that, *Magnificat* (or the Song
of the blessed Virgin Mary) in English,
as followeth.

Magnificat, S. Luke 1. 46.

My soul doth magnifie the Lord: and my
spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of
his hand-maiden.

For behold, from henceforth all genera-
tions shall call me blessed.

For he that is mighty hath magnified me:
and holy is his Name.

And his mercy is on them that fear him:
throughout all generations.

He hath shewed strength with his arm: he
hath scattered the proud in the imagination
of their hearts.

He hath put down the mighty from their
seat: and hath exalted the humble and meek.

He hath filled the hungry with good things:
and the rich he hath sent empty away.

He remembering his mercy, hath holpen
his servant Israel: as he promised to our
forefathers, Abraham, and his seed for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or else this Psalm; except it be on the
nineteenth day of the month, when it is
read in the ordinary course of the Psalms.

Cantate Domino, Psal. 98.

Sing unto the Lord a new song: for he
hath done marvellous things.

With his own right hand, and with his holy

arm: hath he gotten himself the victory.

The Lord declared his salvation: his right-
eousness hath he openly shewed in the sight
of the heathen.

He hath remembered his mercy and truth
toward the house of Israel: and all the ends
of the world have seen the salvation of our
God.

Shew your selves joyful unto the Lord, all
ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the
harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew
your selves joyful before the Lord the King.

Let the sea make a noise, and all that there-
in is: the round world, and they that dwell
therein.

Let the floods clap their hands, and let the
hills be joyful together before the Lord:
for he cometh to judge the earth.

With righteousness shall he judge the
world: and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the New Testament, as
it is appointed: and after that, *Nunc di-*
mittit (or the song of *Simon*) in English
as followeth.

Nunc dimittit, S. Luke 1. 29.

Lord, now lettest thou thy servant depart
in peace: according to thy word.

For mine eyes have seen: thy salvation,
which thou hast prepared: before the face
of all people.

To be a light to lighten the Gentiles: and
to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or else this Psalm; Except it be on the
twelfth day of the month.

Deus miseratur, Psal. 67.

God be merciful unto us, and bless us:
and shew us the light of his coun-
tenance, and be merciful unto us.

That thy way may be known upon earth:
thy saving health among all nations.

Let the people praise thee, O God: yea,
let all the people praise thee.

O let the nations rejoyce and be glad: for
thou shalt judge the folk righteously, and
govern the nations upon earth.

Let the people praise thee, O God: let
all the people praise thee.

Then shall the earth bring forth her in-
crease: and God, even our own God, shall
give us his blessing.

God shall bless us: and all the ends of
the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said or sung the Apostles
Creed, by the Minister and the people,
standing.

I believe in God the Father Almighty, Ma-
ker of heaven and earth:

And in Jesus Christ his only Son our Lord,
Who was conceived by the holy Ghost, Born
of the Virgin Mary, Suffered under Pontius
Pilate, Was crucified, dead and buried, He
descended into Hell: The third day he rose
again from the dead, He ascended into Hea-
ven, And sitteth on the right hand of God
the Father Almighty: From thence he shall
come to judge the quick and the dead. I
believe in the holy Ghost, The holy
Catholic Church: The communion of Saints,
The forgiveness of sins: The resurrection
of the body, and the life everlasting. Amen.

¶ And after that, these Prayers following,
all devoutly kneeling, the Minister shall
pronouncing with a loud voice,

The Lord be with you.

Ans. And with thy Spirit.

Min. ¶ Let us pray.

Lord, have mercy upon us.

Evening Prayer.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people shall say the Lords Prayer with a loud voice.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say.

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine Inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the day; the second for peace; the third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against

all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

¶ In Quires and places where they sing, here followed the Anthem.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne hold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King William, and to replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

O Almighty God, the Fountain of all goodness, we humbly beseech thee to bestow *Catherine the Queen Dowager, Her Royal Highness the Princess Anne of Denmark, and all the Royal Family:* Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and people.

O Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

¶ A Prayer of S. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Order of Evening Prayer

throughout the year.

¶ Upon these Feasts, Christmas-day, the Epiphany, Saint Matthias, Easter, Ascension-day, Whitson-day, St. John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer. Instead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and People, standing.

Quicumque vult.

Whoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which faith, except every one do keep whole and undivided: without doubt he shall perish everlastingly.

And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the Substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father increates, the son uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord. For like as we are compelled by the Christian Verity: to acknowledge every person by himself to be God and Lord;

The Litany.

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another: But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man; of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and Inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One: not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether: not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glorie be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer, upon Sundays, Wednesdays, Fridays, and at other times, when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miserable sinners.

God the Father of heaven: have mercy upon us miserable sinners.

God the Son, Redeemer of the world: have mercy upon us miserable sinners.

God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

God the Father of heaven: have mercy upon us miserable sinners.

God the Son, Redeemer of the world: have mercy upon us miserable sinners.

God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed, with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.
From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.
From all blindness of heart; from pride, vain glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.
From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.
From lightning and tempest; from plague, pestilence and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.
From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.
By the mystery of thy holy incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.
By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.
In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.
We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.
That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant William our most gracious King and Governour;

We beseech thee to hear us, good Lord.
That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.
That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.
That it may please thee to bless and preserve Catherine the Queen Dowager, Her Royal Highness the Princess Anne of Denmark, and all the Royal Family;

We beseech thee to hear us, good Lord.
That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.
That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.
That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection ; and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to show thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are destitute and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to amend their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, in as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us,

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lords prayer.

O Ur Father, which art in heaven : Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

¶ Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whenever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man wrought against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine honour.

Glory be to the Father, and to the Son : and to the holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

With now and ever vouchsafe to hear us, Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved ; and grant that in all our troubles may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

¶ A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests ; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For rain.

O God heavenly Father, who by thy son Jesus Christ, hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it to again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of Rain and Waters, yet upon our true repentance thou wilt send us such weather as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; if hold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

¶ Or thus.

O God special Father, who in the time of Balaam the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a reasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

¶ In the time of war and tumults.

O Almighty God King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; Abate their pride, away their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

¶ In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obdurate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou dost then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw

from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

¶ In the Ember-weeks, to be said every day, for those that are to be admitted into holy Orders.

O Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time to guide and govern the minds of thy servants the Bishops, and Pastours of thy flock, that they may lay hand, suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

¶ Or this.

O Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and to replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ A Prayer for the High Court of Parliament, to be read during their Session.

O Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament under our most religious and gracious King at this time assembled; that thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of the Church, the safety, honour, and welfare of our Sovereign and his kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity or spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are in any ways afflicted or distressed in mind, body, or estate, (especially those for whom our prayers are desired) that they may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen. ¶ A

The Collects.

The Epistle.
Owe no man anything. Rom. 13. ver. 8.
to the end.

The Gospel.
When they drew. S. Mat. 21. v. 1.
to v. 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy scrip-
tures to be written for our learning;
Grant that we may in such wise hear them,
read, mark, learn, and inwardly digest them,
that by patience and comfort of thy holy
word, we may embrace and ever hold fast
the blessed hope of everlasting life, which
thou hast given us in our Saviour Jesus
Christ. Amen.

The Epistle.
Whatsoever things were. Rom. 15.
v. 4. to v. 14.

The Gospel.
And there shall be signs. S. Luke 21.
v. 27. to v. 34.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first com-
ing didst send thy messenger to prepare
thy way before thee; Grant that the mini-
sters and stewards of thy mysteries, may
likewise so prepare and make ready thy
way, by turning the hearts of the dis-
obedient to the wisdom of the just, that
at thy second coming to judge the
world, we may be found an acceptable peo-
ple in thy sight, who livest and reignest with
the Father and the holy Spirit, ever one
God, world without end. Amen.

The Epistle.
Let a man love to account. I Cor. 4. v. 1.
to v. 6.

The Gospel.
Now when John had heard. S. Mat. 11.
v. 2. to v. 11.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy pow-
er, and come among us, and with great
light succour us; that whereat throughout
this and wickedness we are sore let and hin-
dered in running the race that is set before
us, thy bountiful grace and mercy may
speedily help and deliver us, through the
satisfaction of thy Son our Lord; to whom
with thee and the holy Ghost be honour
and glory, world without end. Amen.

The Epistle.
Rejoyce in the Lord alway. Phil. 4. the
v. 4. to v. 8.

The Gospel.
This is the record. S. John 1. v. 19.
to v. 29.

*The Nativity of our Lord, or the Birth day
of Christ, commonly called Christmas day.*

The Collect.

Almighty God, who hast given us thy
only begotten Son to take our nature
upon him, and as at this time to be born of
a pure Virgin; Grant that we being regene-
rate and made thy children by adoption and
grace, may daily be renewed by thy holy
Spirit, through the same our Lord Jesus
Christ, who liveth and reigneth with thee
and the same Spirit, ever one God, world
without end. Amen.

The Epistle.
God, who at sundry times. Heb. 1.
v. 1. to v. 13.

The Gospel.
In the beginning was the. S. John 1. v. 1.
to v. 14.

S. Stephens day.

The Collect.

Grant, O Lord, that in all our sufferings
here upon earth, for the testimony of thy
truth, we may steadfastly look up to heaven,

and by faith behold the glory that shall be
revealed; and being filled with the holy
Ghost, may learn to love and bless our per-
secutors, by the example of thy first Martyr
Saint Stephen, who prayed for his murder-
ers to thee, O blessed Jesus, who standest
at the right hand of God, to succour all those
that suffer for thee, our only Mediatour and
Advocate. Amen.

¶ Then shall follow the Collect of the Nan-
vity, which shall be said continually unto
New-years Eve.

For the Epistle.
Stephen being full of the. Acts 7.
v. 55. to the end.

The Gospel.
Behold I send unto you. S. Mat. 23.
v. 34. to the end.

Saint John the Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast
thy bright beams of light upon thy
Church, that it being enlightened by the
doctrine of thy blessed Apostle and Evan-
gelist Saint John, may so walk in the light of
thy truth, that it may at length attain to the
light of everlasting life, through Jesus Christ
our Lord. Amen.

The Epistle.
That which was from us. 1. S. Job. 1.
v. 1. to the end.

The Gospel.
Jesus said unto Peter, Follow. S. Job. 11
v. 19. to the end.

1st Innocents day.

The Collect.

O Almighty God, who out of the months
of babes and sucklings hast ordained
strength, and marvellous infants to glorify thee
by their deaths; mortifie and kill all vices in
us, and so strengthen us by thy grace, that by
the innocency of our lives, and constancy of
our faith, even unto death, we may glorify
thy holy Name, through Jesus Christ our
Lord. Amen.

For the Epistle.
I looked, and lo, a Lamb. Rev. 14.
v. 1. to v. 6.

The Gospel.
The angel of the Lord. S. Mat. 2.
v. 13. to v. 19.

The Sunday after Christmas day.

The Collect.

Almighty God, who hast given us thy
only begotten Son to take our nature
upon him, and as at this time to be born of
a pure Virgin; Grant that we being regene-
rate, and made thy children by adoption and
grace, may daily be renewed by thy holy
Spirit, through the same our Lord Jesus
Christ who liveth and reigneth with thee,
and the same Spirit, ever one God, world
without end. Amen.

The Epistle.
Now I say, that the heir. Gal. 4.
v. 1. to v. 8.

The Gospel.
The birth of Jesus Christ was. S. Mat. 1.
v. 1. to the end.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed
Son to be circumcised, and obedient to
the law for man; Grant us the true cir-
cumcision of the Spirit, that our hearts, and
all our members being mortified from all
worldly and carnal lusts, we may in all
things obey thy blessed will, through the
same thy Son Jesus Christ our Lord. Amen.

The Epistle.
Blessed is the man to whom. Rom. 4.
v. 8. to v. 16.

The Gospel.
And it came to pass, as was. S. Luke 2.
v. 15. to v. 22.

The Collect.

The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

For this cause, 1 Paul, the. Ephes. 3. v. 1. to v. 13.

The Gospel.

When Jesus was born in. S. Mat. 2. v. 1. to v. 12.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle.

I beseech you therefore. Rom. 11. v. 1. to v. 6.

The Gospel.

Now his parents went to. S. Luk. 2. v. 41. to the end.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Having then gifts differing. Rom. 12. v. 6. to v. 16.

The Gospel.

And the third day there was. S. John 2. v. 1. to v. 12.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle.

Be not wise in your own. Rom. 12. v. 16. to the end.

The Gospel.

When he was come down. S. Mat. 8. v. 1. to v. 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

Let every soul be subject unto. Rom. 13. v. 1. to v. 8.

The Gospel.

And when he was entered. S. Mat. 9. v. 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true Religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epistle.

For on therefore (as we, Col. 3. v. 12. to v. 18.

The Gospel.

The kingdom of heaven. S. Mat. 13. v. 2. to v. 31.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle.

Behold what manner of love. 1 S. Joh. 2. v. 1. to v. 9.

The Gospel.

Then if any man shall say. S. Mat. 24. v. 13. to v. 31.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to bear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

Know ye not that they which. 1 Cor. 9. v. 24. to the end.

The Gospel.

The kingdom of heaven. S. Mat. 23. v. 1. to v. 17.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who see that we put not our trust in any thing that we do, mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle.

Ye suffer fools gladly. 1 Cor. 11. v. 19. to v. 31.

The Gospel.

When much people were. S. Luke 8. v. 4. to v. 16.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whatsoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ sake. Amen.

The Epistle.

Though I speak with the. 1 Cor. 13. v. 1. to the end.

The Gospel.

Then Jesus took unto him the. S. Luke 18. v. 31. to the end.

The first day of Lent, commonly called Ash Wednesday.

The Collect.

Almighty and everlasting God, who hasten nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

The Collects.

Per the Epistle.

Turn ye even to me, saith. *Joel 3. v. 12.*

to v. 13.

The Gospel.

When ye fast, be not as the. *S. Mat. 6. v. 16 to v. 18.*

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Epistle.

We then as workers together. *1 Cor. 6. v. 1. to v. 11.*

The Gospel.

Then was Jesus led up of. *S. Mat. 4. v. 1. to v. 12.*

The second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of our selves to help our selves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault, and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

We beseech you, brethren. *1 Thel. 4. v. 1. to v. 9.*

The Gospel.

Jesus went thence, and. *S. Mat. 15. v. 21. to v. 29.*

The third Sunday in Lent.

The Collect.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore followers. *Eph. 5. v. 1. to v. 15.*

The Gospel.

Jesus was casting out a. *S. Luke 11. v. 14. to v. 22.*

The fourth Sunday in Lent.

The Collect.

Crant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Tell me, ye that desire to be. *Gal. 4. v. 21. to the end.*

The Gospel.

Jesus went over the sea. *S. John 6. v. 1. to v. 15.*

The fifth Sunday in Lent.

The Collect.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

Christ being come an. *Heb. 9. v. 11. to v. 16.*

The Gospel.

Jesus said, Which of you. *S. John 8. v. 46. to v. 52. Going through.*

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take

upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully, grant that we may both follow the example of his patience, and also be made partaker of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind be in you. *Phil. 2. v. 5. to v. 12.*

The Gospel.

When the morning was come. *S. Mat. 27. v. 1. to v. 46.*

Munday before Easter.

For the Epistle.

Who is this that cometh from. *Isa. 63. to the end.*

The Gospel.

After two days was the. *S. Mark. 14. v. 1. to the end.*

Tuesday before Easter.

For the Epistle.

The Lord God hath opened. *Isa. 40. v. 5. to the end.*

The Gospel.

And straightway in the. *S. Mark 15. v. 1. to v. 40.*

Wednesday before Easter.

The Epistle.

Where a testament is, there. *Heb. 9. v. 16. to the end.*

Now the feast of unleavened. *S. Luke 22. v. 1. to the end.*

Thursday before Easter.

The Epistle.

In this that I declare unto. *1 Cor. 11. v. 17. to the end.*

The Gospel.

The whole multitude of. *S. Luke 23. v. 1. to v. 40.*

Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hate nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle.

The law having a shadow. *Heb. 10. v. 1. to v. 16.*

The Gospel.

Pilate therefore took Jesus. *S. John 18. v. 1. to v. 38.*

Easter Even.

The Collect.

Crant, O Lord, that as we are brought into the world, by thy blessed Son our Saviour Jesus Christ; so by continual pray-

The Collects.

lying our corrupt affections; we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died and was buried, and rose again for us, thy son Jesus Christ our Lord. *Amen.*

The Epistle.

It is better, if the will or. 1 S. Pet. 3. v. 17. to the end.

The Gospel.

When the even was come. 3. Mat. 17. v. 27. to the end.

Easter day.

At Morning Prayer, instead of the Psalm, O come let us, &c. These Anthems shall be sung or said.

Christ our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5. 7.

Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. 6. 9.

Christ is risen from the dead: and become the first fruits of them that sleep. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Antiph. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, with thee, all the holy Ghost, ever one God, world without end. *Amen.*

The Epistle.

He then be risen with Christ. Col. 3. 1. to v. 8.

The Gospel.

Thirtieth day of the week. S. John 10. v. 1. to v. 11.

Munday in Easter week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle.

Peter opened his mouth. Acts 10. v. 34. to v. 44.

The Gospel.

Behold, two of his disciples. 3. Luke 24. v. 13. to v. 36.

Friday in Easter week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so

by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God world without end. *Amen.*

For the Epistle.

Men and brethren, children. Acts 13. v. 26. to v. 43.

The Gospel.

Jesus himself stood in the. 3. Luke 24. v. 36. to v. 49.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us to sweep away the leaven of malice and wickedness, that we may always serve thee in purity of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Whatsoever is born of God. 13. John 1. v. 4. to v. 13.

The Gospel.

The same day at evening. 3. John 10. v. 19. to v. 24.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

This is thank-worthy. 1 S. Pet. 1. v. 19 to the end.

The Gospel.

Jesus said, I am the. 3. John 10. v. 12. to v. 17.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may shew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle.

Dearliest beloved, I beseech you. 1 S. Pet. 2. v. 11. to v. 19.

The Gospel.

Jesus said to his disciples. 3. John 14. v. 16. to v. 23.

The fourth Sunday after Easter.

The Collect.

Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle.

Every good gift, and every. 3. James 1. v. 17. to v. 23.

The Gospel.

Jesus said unto his disciples. 3. John 16. v. 5. to v. 16.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Collects.

The Epistle.
Be ye doers of the word. S. James I. v. 23. to the end.

The Gospel.
Verily, verily I say unto you. S. Jo. 16. v. 23. to the end.

The Ascension day.
The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

For the Epistle.
The former treatise have I. Acts 1. v. 1. to v. 12.

The Gospel.
Jesus appeared unto me. S. Mark 16. v. 14. to the end.

Sunday after Ascension day.
The Collect.

God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

The Epistle.
The end of all things is at. 1 S. Pet. 4. v. 7. to v. 12.

The Gospel.
When the comforter is come. S. John 17. v. 26. and part of the sixteenth Chapter to v. 4. And these things.

Whitsunday.
The Collect.

God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle.
When the day of Pentecost. Acts 2. v. 1. to v. 12.

The Gospel.
Jesus said unto his disciples. S. Joh. 14. v. 15. to v. 21. *Amen.*

Monday in Whitsun week.
The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle.
Then Peter opened his mouth. Acts 10. v. 34. to the end.

The Gospel.
God so loved the world, that. S. John 3. v. 16. to v. 22.

Tuesday in Whitsun week.
The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle.
When the Apostles who were. Acts 8. v. 14. to v. 15.

The Gospel.
Verily, verily I say unto you. S. John 10. v. 1. to v. 11.

Trinity Sunday.
The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who liveth and reignest one God world without end. *Amen.*

For the Epistle.
After this I looked, and behold. Rev. 4. ver. 1. to the end.

The Gospel.
There was a man of the. S. John 3. v. 1. to v. 16.

The first Sunday after Trinity.
The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle.
Beloved, let us love one. 1 S. John 4. ver. 7. to the end.

The Gospel.
There was a certain rich man. S. Luke 16. ver. 19. to the end.

The second Sunday after Trinity.
The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.
Marvel not, my brethren. 1 S. John 1. v. 13. to the end.

The Gospel.
A certain man made a great. S. Luke 11. v. 16. to v. 25.

The third Sunday after Trinity.
The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle.
All of you be subject one to. 1 S. 11. 9. ver. 5. to v. 13.

The Gospel.
Then drew near unto him all. S. Joh. 15. ver. 1. to v. 17.

The fourth Sunday after Trinity.
The Collect.

O God, the protector of all in trust in thee, without whom nothing strong, nothing is holy; Increase and multiply upon us thy mercy, that thou bestow ruler and guide, we may so pass through things temporal, that we finally lose the things eternal; Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle.
I reckon that the sufferings of. Rom. 8. ver. 18. to v. 24.

The Gospel.
Be ye therefore merciful, as. S. Luke 6. ver. 36. to v. 43.

The Collects.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.

Be ye all of one mind, having. 1 S. Pet. 3.
ver. 8. to v. 19. And be ready,

The Gospel.

If came to pass, that as me. S. Luke 7.
ver. 1. to v. 12.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire through Jesus Christ our Lord. Amen.

The Epistle.

Know ye not that so many. Rom. 6. ver. 3.
to ver. 13.

The Gospel.

Jesus said unto his disciples. S. Mat. 9.
ver. 30. to v. 37.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle.

I speak after the manner of men. Rom. 6.
ver. 19. to the end.

The Gospel.

In those days the multitude. S. Mark 8.
ver. 1. to v. 10.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, we are debtors, not. Rom. 8.
ver. 12. to v. 18.

The Gospel.

Beware of false prophets. S. Mat. 7. v. 15.
to v. 23.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be right, that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, I would not that ye. 1 Cor. 10.
ver. 1. to v. 14.

The Gospel.

Jesus said unto his disciples. S. Luke 17.
ver. 1. to v. 10.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; And that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.

Concerning spiritual gifts. 1 Cor. 13.
ver. 1. to v. 12.

The Gospel.

And when he was come near. S. Luke 19.
ver. 41. to v. 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy Commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, I declare unto you. 1 Cor. 19.
ver. 1. to v. 11.

The Gospel.

Jesus spake this parable unto. S. Luke 18.
ver. 9. to v. 19.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, than we to pray; And art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle.

Such trust have we through. 1 Cor. 13.
ver. 4. to v. 10.

The Gospel.

Jesus departing from the coasts. S. Mat. 7.
ver. 21. to the end.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fall not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle.

To Abraham and his seed were. Gal. 3.
ver. 16. to v. 23.

The Gospel.

Blessed are the eyes which. S. Luk. 10.
ver. 23. to v. 28.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

I say then, Walk in the Spirit. Gal. 5.
ver. 16. to v. 26.

The Gospel.

And it came to pass as Jesus. S. Luk. 17.
ver. 11. to v. 20.

The fifteenth Sunday after Trinity.

The Collect.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Ye see how large a letter. Gal. 6. ver. 11.
to the end.

The Gospel.

No man can serve two. S. Mat. 6.
ver. 24. to the end.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help.

help and goodness, through Jesus Christ our Lord. Amen.

The Epistle.
I desire that ye faint not at. Eph. 3. ver. 13. to the end.

The Gospel.
And it came to pass the day. S. Luke 7. ver. 11. to v. 18.

The seventeenth Sunday after Trinity.
The Collect.
Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle.
wherefore the prisoner of. Eph. 4. ver. 1. to v. 7.

The Gospel.
It came to pass as Jesus. S. Luke 14. ver. 1. to v. 12.

The eighteenth Sunday after Trinity.
The Collect.
Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle.
I thank my God always on. 1 Cor. 1. ver. 4. to v. 9.

The Gospel.
When the Pharisees had. S. Matth. 22. v. 34. to the end.

The nineteenth Sunday after Trinity.
The Collect.
O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.
This I say therefore, and. Eph. 4. v. 17. to the end.

The Gospel.
Jesus entered into a ship. S. Matth. 9. ver. 1. to v. 9.

The twentieth Sunday after Trinity.
The Collect.
O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. Amen.

The Epistle.
See then that ye walk. Eph. 5. ver. 1. to v. 22.

The Gospel.
Jesus said, The kingdom of. S. Mat. 12. ver. 1. to v. 15.

The one and twentieth Sunday after Trinity.
The Collect.
Grant, we beseech thee, merciful Lord to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle.
My brethren, be strong in the. Eph. 6. ver. 10. to v. 21.

The Gospel.
There was a certain noble man. S. John 4. ver. 45. to the end.

The two and twentieth Sunday after Trinity.
The Collect.

Lord we beseech thee to keep thy household the Church in continual godliness that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.
I thank my God upon every. Phil. 1. ver. 3. to v. 12.

The Gospel.
Peter said unto Jesus, Lord. S. Mat. 18. ver. 21. to the end.

The twenty third Sunday after Trinity.
The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we seek faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.
Brethren, be followers together. Phil. 3. ver. 17. to the end.

The Gospel.
Then went the Pharisees, and. S. Mat. 23. ver. 13. to v. 35.

The twenty fourth Sunday after Trinity.
The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ sake, our blessed Lord and Saviour. Amen.

The Epistle.
We give thanks to God, and. Col. 1. ver. 3. to v. 12.

The Gospel.
While Jesus spake these things. S. Mat. 9. ver. 18. to v. 27.

The twenty fifth Sunday after Trinity.
The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. Amen.

The Epistle.
Behold, the days come, saith. Jer. 23. ver. 5. to v. 9.

The Gospel.
When Jesus then, lift up. S. John 6. ver. 4. to v. 14.

¶ If there be any mo Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrews day.
The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ, our Lord. Amen.

The Epistle.
If thou shalt confess with thy. Rom. 10. ver. 9. to the end.

The Gospel.
Jesus walking by the sea of. S. Mat. 4. ver. 18. to v. 23.

Saint Thomas the Apostle.
The Collect.

Almighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us to perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy fight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle.
Now therefore ye are no more.
v. 19. to the end.

The Gospel.
Thomas, one of the twelve.
v. 24. to the end.

The Conversion of Saint Paul.
The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle.
And Saul yet breathing out. Acts 9. v. 1.
to v. 13.

The Gospel.
Peter answered and said. S. Mat. 19. v. 27.
to the end.
The Presentation of Christ in the temple,
commonly called *The Purification of*
Saint Mary the Virgin.
The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle.
Behold, I will send my messenger. Mat. 3.
v. 1. to v. 6.

The Gospel.
And when the days of her. S. Luke 1.
v. 22. to v. 41.

Saint Matthias day.
The Collect.
O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. Amen.

For the Epistle.
In those days Peter stood up. Acts 1. v. 15.
to the end.

The Gospel.
At that time Jesus answered. S. Mat. 11.
v. 25. to the end.

The Annunciation of the blessed
Virgin Mary.
The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

For the Epistle.
Moreover the Lord spake. Isa. 7. v. 10.
to v. 16.

The Gospel.
And in the sixth month. S. Luke 1.
v. 26. to v. 39.

Saint Marks day.
The Collect.
O Almighty God, who hast intrusted thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.
Unto every one of us is given. Eph. 4.
v. 7. to v. 37.

The Gospel.
I am the true vine, and my.
v. 1. to v. 12.

Saint Philip and Saint James day.
The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.
James a servant of God. S. Jam. 1. v. 1.
to v. 13.

The Gospel.
And Jesus said unto him, S. John 14. v. 1.
to v. 15.

Saint Barnabas the Apostle.
The Collect.

O Lord God Almighty who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle.
Tidings of these things. Acts 11.
v. 21. to the end.

The Gospel.
This is my commandment. S. John 14.
v. 15. to v. 17.

Saint John Baptist.
The Collect.

O Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle.
Comfort ye, comfort ye. Isa. 40. v. 1. to v. 12.

The Gospel.
Elizabeths full time came. S. Luke 1.
v. 57. to the end.

Saint Peters day.
The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.
About that time Herod. Acts 12. v. 1.
to v. 13.

The Gospel.
When Jesus came into the. S. Mat. 16.
v. 13. to v. 16.

Saint James the Apostle.
The Collect.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle.
In those days came. Acts 11. v. 27. and part
of ch. 12. to v. 3. Then were they.

The Gospel.
Then came to him the. S. Mat. 20. v. 10.
to v. 29.

Saint

The Communion.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle.

By the hands of the Apostles. Acts 5. v. 12. to v. 17.

The Gospel.

And there was also a wife. S. Luke 22. v. 24. to v. 31.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle.

Therefore seeing we have. 2 Cor. 4. v. 1. to v. 7.

The Gospel.

And as Jesus passed forth. S. Mat. 9. v. 9. to v. 14.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth through Jesus Christ our Lord. *Amen.*

For the Epistle.

There was war in heaven. Rev. 12. v. 7. to v. 13.

The Gospel.

At the same time came. S. Mat. 18. v. 1. to v. 20.

Saint Luke the Evangelist.

The Collect.

Almighty God, who called Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Watch thou in all things. 2 Tim 4. v. 5. to v. 10.

The Gospel.

The Lord appointed. S. Luke 10. v. 1. to v. 7. Go not from.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joynt together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Jude the servant of Jesus. S. Jude v. 1. to v. 9.

The Gospel.

These things I. S. John 14. v. 17. to the end.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect, in one communion and fellowship in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints, in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle.

And I saw another angel. Rev. 7. v. 2. to v. 13.

The Gospel.

Jesus seeing the multitudes. S. Mat. 5. v. 1. to v. 13.

The Order for the Administration of the Lords Supper, or Holy Communion.

So many as intend to be partakers of the holy Communion, shall signify their names to the Curate at least some time the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lords table, until he hath openly declared himself to have truly repented & amended his former naughty life; that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do; as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person, according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

Collect.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is, in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.* ¶ Then

The Communion.

¶ Then shall the Priest, turning to the people, rehearse distinctly, all the Ten Commandments; and the people shall kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon me children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neigh-

bour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, Have mercy upon the whole Church, and to rule the heart of thy chosen servant WILLIAM our King and Governour, that he (knowing whole minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whole authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

¶ Or.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of WILLIAM thy servant our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle (or, The portion of Scripture appointed for the Epistle) is written in the Chapter of... beginning at the... verse. And to the Epistle ends, he shall say... endem the Epistle. Then shall be read the Gospel (as people all standing up) saying, The holy Gospel is written in the Chapter of... beginning at the... verse. And the Gospel ends, shall be sung or said the Creed following, as people all standing, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, and was made man, And was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets, And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen. ¶ Then

The Communion.

¶ When the Curate shall declare unto the people what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Blessings, Censures and Excommunications read. And nothing shall be pronounced or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *Mat. 6. 19. 20.*

Whatsoever ye would that men should do unto you, even so do unto them, for this is the law, and the prophets. *Mat. 7. 12.*

Not every one that saith unto me, Lord, Lord shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*

Zacharias stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold. *Luke 19. 8.*

Whosoever will forsake all, and follow me, shall have life everlasting, and shall inherit the Kingdom of God. *Mat. 19. 29.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his

Names sake, who have ministered unto the Saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Lev. 4. 7.*

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give or that little: for so gatherest thou thy self a good reward. *In the day of necessity. Job 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Ps. 41. 1.*

¶ Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table for such Bread and Wine, as he shall think fittest. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

Almighty & everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech thee most mercifully;

to accept our alms and oblations, and to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live innocently and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and especially thy servant WILLIAM our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness, and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants that proceedeth of thy faith and fear; beseeching thee to give us grace to

The Communion.

to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediatour and Advocate. Amen

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) After the Sermon or Homily ended, he shall read this exhortation following.

Dearely beloved, on day next I purpose, through Gods assistance, to administer to all such as shall be religiously & devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search & examine your own consciences (& that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage supper required by God in holy Scripture, & be received as worthy partakers of that holy Table. The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confesse yourselves unto the Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein, but required further comfort or counsel let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of absolution, together with counsell and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, in stead of the former, he shall use this exhortation.

Dearely beloved brethren, on stand by Gods grace to celebrate the Lords Supper; unto which in Gods behalf I bid you all that are here present, and beseech you all for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye examine your selves, & say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion, even as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same: when ye willfully abstain from the Lords Table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

Dearely beloved in the Lord, ye that mind to come to the holy Communion of the Body & blood of our Saviour Christ, must consider how Saint Paul exhorted all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament. (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, & Christ in us; we are one with Christ, and Christ with us;) So is the danger great, if we receive the same unworthily. For then we are guilty of the body

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body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us, we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past, have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death & passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, who dying for us, & the innumerable benefits which by his precious blood shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great & endless comfort. To him therefore with the Father, and the holy Ghost let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness & righteousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly & earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, & walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; & know your humble contention to a mighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins & wickedness, Which we from time to time most grievously have committed, by thought, word, and deed, Against thy Divine Majesty. Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake. Forgive us all that is past, And grant that we may ever hereafter serve & please thee in newness of life. To the honor and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, & turning himself to the people, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to

everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel and are heavy laden, and I will refresh you. S. Mat. 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John 3. 15.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 14.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. John 2. 1.

¶ After which the Priest shall proceed, saying,

*Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God

Ans. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, & in all places give thanks unto thee, O Lord our Father, (Holy Father, Almighty, everlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter-day, and seven days after.

By thy chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

¶ Upon Ascension day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us: that where he is, there we might also ascend, and reign with him in glory. Therefore, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise, the holy Ghost came down at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly

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to preach the gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ Upon the feast of Trinity only.
Who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels and with all the company of heaven, we praise and magnify thy glorious Name evermore, praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold great mercies. We are not worthy to much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and be in us. Amen.

¶ When the Priest standing before the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night

¶ Here the Priest is to take the Paten into his hands:

(a) and here to break the bread:

b) and here to lay his hand upon all the bread.

c) Here he is to take the cup into his hand:

d) and here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.

¶ He took bread, and when he had given thanks, a) he brake it, and gave it to his disciples, saying, Take, eat,

b) this is my body which is given for you, do this in remembrance of me. Likewise after supper c) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this d) is my blood of the new Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me.

Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,

This body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup to any one shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed; beginning at (Our Saviour Christ in the same night &c.) for the blessing of the bread; and at (Likewise after Supper, &c.) for the blessing of the cup.

¶ When all have communicated the Minister shall return to the Lords Table; and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven, Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power and the glory; For ever and ever. Amen.

¶ After shall be said as followeth.

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; dumbly beseeching thee, that all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy

thy everlasting kingdom, by the merits of thy most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung :
Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord the only begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that livest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, if he be present) shall say them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

Assist us, mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same Kneeling: (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and dis-

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our innocence in asking: We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the furthering of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the good estate of the Catholick Church of Christ) together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to Communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest, every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

¶ And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

¶ The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomed due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory, shall be disposed of to such pious and charitable uses as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

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order to the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depreaved; It is here declared, that thereby no Atonement is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received; or unto any Corporal Presence of Christs Natural Flesh and Blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural Body and Blood of our Saviour Christ are in heaven and not here; It being against the truth of Christs Natural Body, to be at one time in more places than one.

The Ministration of Publick Baptism of Infants to be used in the Church.

THe people are to be admonished, That it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly Baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

¶ And note, That there shall be for every male-child to be Baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Has this child been already baptized, or no?

¶ If they answer, No: Then shall the Priest proceed as followeth.

Dearest beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a *like member* of the same.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, signifying thereby thy holy baptism; and by the baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify water to the myrical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; wash him and sanctify him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church; and being rooted in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the island of everlasting life: there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that he coming to thy holy baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this*

Infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. S. Mark 10. 13.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

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Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this infant*, that he may be born again, and be made one of thy everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the God-fathers, and Godmothers on this wise.

Dearely beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

Dost thou in the name of this child renounce the devil and all his work, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I steadfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

I will.

Answer.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. Amen.

Grant that he may have power & strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlast-

ingly rewarded, through thy mercy, O blest Lord God, who dost live and govern all things, world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for thy forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Name *this child*.

And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ But if they certify that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do sign *him* with the sign of the Cross, in token that *he* after he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful soldier and servant unto his lives end. Amen.

¶ Here the Priest shall make a cross upon the childs forehead.

¶ Then shall the Priest say, Being now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling, Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And let us not intemptation; But deliver us from evil. Amen.

¶ Then shall the Priest say, We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

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Private Baptism.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

FOrasmuch as this child hath promised by your his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be virtuously brought up to lead a godly and a Christian life, remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made

like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

It is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism the true explication thereof, and the just reasons for the retaining of it, may be seen in the thirtieth Canon, first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

¶ The Curates of every Parish shall often admonish the people that they defer not the Baptism of their children longer then the first or second Sunday next after their Birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words;

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus,

I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

¶ But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, do answer, that the same child is already baptized, then shall the Minister examine them further, say-

¶ Y whom was this child baptized: who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized? With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not be Christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child, who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wile.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them, but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he com-

Private Baptism.

wanted the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their Innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, We give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the name of the child, which being by the Godfather and Godmothers pronounced, the Minister shall say.

Do thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, for that thou wilt not follow nor be led by them?

Answer.
I renounce them all.

Do thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.
All it is I heartily believe.

Wilt thou then consciently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then the Priest shall say.

We receive this child into the congregation of Christs flock, and do signify him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lives end. Amen.

¶ Then shall the Priest say.

Seing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for their benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to his beheading.

¶ Then shall the Priest say.

We yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ, our Lord. Amen.

¶ Then all standing up, the Minister shall make this exhortation to the Godfather and Godmothers.

Forasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties, to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life, remembering always that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But if they which bring the Infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saying that at the dipping of the child in the Font, he shall use this form of words.

If thou art not already baptized, N. I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask whether any of the persons here presented, be baptized, or no: If they shall answer, *No*: then shall the Priest say thus,

Dearely beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and may that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our saviour Christ hath, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

*¶ Then shall the Priest say,
Let us pray.*

And here all the Congregation shall kneel.) Almighty and ever-living God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, signifying thereby thy holy baptism; and by the baptism of thy welbeloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and sanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Almighty and immortal God, the alld of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first Verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The

same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? I can be enter the second time into his mother's womb and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this exhortation following.

Blowned, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Marks Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this ungodly generation. For (as the same Apostle testifieth in another place) even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards

these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him: and say.

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee, and the holy Spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

W Beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these questions following.

Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord: And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day: that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead.

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Next.

Wilt thou be baptized in this faith?

Answer. That is my desire.

Next.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victory and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Almighty everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin: and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elected children, through Jesus Christ our Lord. Amen.

¶ Then shall the priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and they shall dip him in the water, or pour water upon him, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say,

W E receive this person into the congregation of Christs flock, and do sanctify him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant, unto his lives end. Amen.

Here the Priest shall make a cross upon the persons forehead.

¶ Then shall the Priest say,

S Being now, dearly beloved brethren that these persons are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

W E yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then

A Catechism.

¶ Then all standing up, the Priest shall use cometh the children of light: remembreth this exhortation following: Speaking to the Godfathers and Godmothers first.

Porasmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him: ye must remember that it is your part and duty to put them in mind what a solemn vow, promise and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy word, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

(¶ And then, speaking to the new baptized persons, he shall proceed, and say.)

And as for you who have now by baptism put on Christ, it is your part and duty also, being made the children of God, and of the flesh by faith in Jesus Christ, to walk answerably to your Christian calling, and as be-

cometh the children of light: remembreth always that baptism represented unto us our profession: which is to follow the example of our Saviour Christ, and to be made like unto him: that as he died, and rose again for us: so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every person thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their Infancy shall be brought to be baptized before they come to years of discretion to answer for themselves: it may suffice to use the office for Publick Baptism of Infants, or (in case of extrem danger) the Office for Private Baptism, only changing the word *(Infant)* for *(Child or Person)* as occasion requireth.

A Catechism, that is to say, An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.

What is your name?
Answer.

Quest. Who gave you this name?
Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, That I should renounce the devil and all his works the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, That I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catech. Rehearse the Articles of thy belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholic Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

Answer. Ten.

Quest. Which be they?

Answer. The same which God spake in the twentieth chapter of Exodus saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Answer. I learn two things: my duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, sobriety, and chastity. Not to cover nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that State of life, unto which it shall please God to call me.

Catechism. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Ans.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespase against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers, ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Ans. Water: wherein the person is ba-

ptized, in the name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother tongue, the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And, if the Bishop approve of them, he shall Confirm them in manner following.

The

The Order of Confirmation, or laying on of hands upon those that are baptized, and come to years of discretion.

¶ Upon the day appointed, all that are to be then Confirmed, being placed and standing in order before the Bishop, he (or some other Minister appointed by him) shall read this Preface following.

The end that Confirmation may be admitted to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which Order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the bishop say,

Do ye here in the presence of God and of this Congregation renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you.

¶ And every one shall audibly answer, I do.

The Bishop.

Our help is in the name of the Lord;
Ans. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord,

Ans. Henceforth world without end.

Bishop. Lord, hear our prayers.

Ans. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everlasting God who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. **Amen.**

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand up-

on the head of every one severally, saying,

Desend, O Lord, thy child (or thy thy servant) with thy heavenly grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. **Amen.**

¶ Then shall the Bishop say,

The Lord be with you.

Ans. And with thy Spirit.

¶ And (all kneeling down) the Bishop shall

say,

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread, And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. **Amen.**

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may attain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost livest and reignest, ever one God, world without end. **Amen.**

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. **Amen.**

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. **Amen.**

¶ And there shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of Matrimony.

¶ First, The Banns of all that are to be married together, must be published in the Church three several Sundays or Holy days in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I Publish the Banns of Marriage between M. of . . . and N. of . . . If any of you know cause or just impediment, why these two persons should not be joynd together in holy Matrimony, ye are to declare it: This is the First (second or third) time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony between them, without a Certificate of the Banns being first asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours; and there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

C +

Dearly

Dearely beloved, we are gathered together here in the fight of God; and in the face of this Congregation, to join together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mens innocency, signifying unto us the myltual union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul, to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall fults and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained.

First, It was ordained for the recreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, It was ordained for the mutual societys help and comfort that the one ought to have of the others both in prosperity and adversity: into which holy estate these two persons present come now to be joynd.

Therefore if any man can shew any iust cause why they may not lawfully be joynd together; let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of Judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned, together in Matrimony, ye do now confess it. For be ye well assured, that for many as are coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

At which day of marriage, IF any man do allege and declare any impediment by which they may not be coupled together in Matrimony, by Gods law, or the laws of this Realm, and will be bound, and sufficient Securities with him, to the parties, or else put in a caution (to the full value of such charges, as the persons to be married do thereby sustain) to prove his allegation : Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man,

A. **W**ilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

Q The man shall answer, I will.

¶ Then shall the Priest say unto the woman,
N. **VX** If thou have this man to thy wed-

W^hat should we do with this man to his wife and her husband, to live together after Gods ordinance, in the holy estate of Matrimony? Willt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ The woman shall answer, I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her father's, or friends' hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

IN -take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister :

I N. take thee N. to my wedded husband
to have and to hold from this day for-
ward, for better for worse, for richer for
poorer, in sickness and in health, to love,
cherish, and to obey, till death us do part,
according to Gods holy ordinance; and
whereunto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, gliver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws through Jesus Christ our Lord. Amen.

¶ Then shall the priest joyn their right hands together, and say,

Those whom God hath joyned together, let
no man put asunder.

¶ Then shall the Minister speak unto the people.

F Orasuchas N. and N. have confessed
together in holy wedlock, and have
witnessed the same before God and this
company, and thereto have given and
pledged their troth neither to other, and have
declared the same by giving and receiving
of a ring, and by joining of hands; I pro-
nounce that they be man and wife together,
In the Name of the Father, and of the Son,
and of the holy Ghost. Amen.

¶ And the Minister shall add this blessing.

God the Father, God the Son, God the ho-
ly Ghost, bless, preserve and keep you;
the Lord mercifully with his favour look
upon you, and so fill you with all spiritual
benediction and grace, that ye may so live to-
gether in this life, that in the world to come
ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Blessed omnes. Psal. 118.

Blessed are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thy house.

Thy children like the olive-branches : round about thy table.

O, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Zion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long :

Yea, that thou shalt see thy childrens children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or this Psalm.

Deus miseratur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ The Psalm ended, and the man and the woman kneeling before the Lords Table,

the Priest standing at the table, and turning his face towards them, shall say.

Lord. have mercy upon us.

Answer. Christ. have mercy upon us.

Minister. Lord. have mercy upon us.

Our Father which art in heaven ; Hallowed be thy Name. Thy kingdom come. Thy

will be done in earth. As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive them

that trespass against us. And lead us not into temptation ; But deliver us from evil.

Amen.

Minister. O Lord, save thy servant, and

thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from

thy holy place.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of

Jacob, bless these thy servants, and sow

the seed of eternal life in their hearts, that

whatsoever in thy holy Word they shall prob-

ably learn, they may in deed fulfil the

same. Look, O Lord, mercifully upon them

from heaven, and bless them. And as thou

didst send thy blessing upon Abraham and

Sarah, to their great comfort ; so vouchsafe

to send thy blessing upon these thy servants,

that they obeying thy will, and always being

in safety under thy protection, may abide

in thy love unto their lives end, through

Jesus Christ our Lord. Amen.

¶ This Prayer next following shall be o-

mitted where the woman is past child-

bearing.

O Merciful Lord and heavenly Father, by whose precious gift mankind is increased, We beseech thee with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning ; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one : O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyne them together in marriage : Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

Alive that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word ; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish. So ought men to love their wives as their own bodies : he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourished and cherished it even as the Lord the Church : For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joynted unto his wife, and they two shall be one flesh. This is a great mystery : but I speak concerning Christ and the Church, Nevertheless, let every one of you in particular so love his wife, even as himself. Eph. v. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. Col. 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto

The Visitation of the Sick.

the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Saint Peter 3. 7.

As thereto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that the reverence her husband. Eph. 5. 23.

And in his epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. Col. 3. 18.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection

to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart; in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. Pet. 3. 1.

¶ If it is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

The Order for the Visitation of the Sick.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick persons house, shall say,

Place be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant.

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him.

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower.

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort, and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God, and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness; Suffering, we beseech

thee, this thy Fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearest beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatso ever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

Take therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deareth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection

unto the Father of spirits and life? For they ready for a few days chosen to suffer their own pleasures, but be for our profit that we might be partakers of his joys. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whatsoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; for that accusing and condemning your self for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer,

All this I steadfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

¶ Then, shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort.

¶ Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.
O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eyes of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailty; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, alleviate his pain, as shall seem to thee most expedient for him. And so far as thou art pleased to take him hence, take him unto thy favour through the merits of thy most dearly beloved Son, Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm,

In te Domine speravi. Psal. 71.
IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort; thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been hidden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise; that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thou to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide away: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

The Visitation of the Sick.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Adding this.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THe Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

Unto Gods gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him, in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

A Prayer for a sick person, when there appears
eth small hopes recovery.

O Father of mercies, and God of all comforts, our only help in time of need; We flee unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy son Jesus, that his soul may be

done away by thy mercy, and his pardon sealed in heaven before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace and in thy favour, his soul may be received into mine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

¶ A commendatory prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. With it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble; But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope, give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations; and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The Communion of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may in case of sudden visitation, have the least cause to be disqualified for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or four, at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

Almighty everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Heb. 12. 5.

The Gospel.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 3 John 1. 14.

¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words (Te that do truly, &c.)

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to

communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning, in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him; that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm (In thee, O Lord, have I put my trust) and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The ORDER for the Burial of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. John 11. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. Job 19. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away; blessed be the Name of the Lord. 1 Tim. 6. 7. Job 1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Psal. 119.

I said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heareth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take

Burial of the Dead.

Take thy plague away from me : I am even consumed by means of my heavy band.
When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment : every man therefore is but vanity.
Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, &c.

As it was in the beginning, &c.

Domine, refugium. Psal. 90.

LOrd, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou earnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years : yet is their strength as but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us : and for thy years wherein we have suffered adversity.

Show thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of Saint Paul to the Corinthians, 1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The

last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantaged it me, if the dead rise not ? Let us eat and drink, for to morrow we die. Be not deceived ; evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, & bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead : It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth earthy : the second man is the Lord from heaven. As is the earthy, such are they that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump : (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall say,

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Churching of Women.

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he flourisheth as a shadow, and ever continueth in one day.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pangs of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the church shall be cast upon the body by some standing by, the Priest shall say,

FORasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; Bury it to earth, altho to ashes, dost to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,
I heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. 14. 13.

¶ Then the Priest shall say,
Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them

that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity. We give thee hearty thanks, for that it hath pleased thee to deliver our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

Omerciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

The woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FORasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm)
Dilecti quoniam Psal. 116.

IAm well pleased; that the Lord hath heard the voice of my prayer.
That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about; and the pains of hell gat hold upon me: I feared trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserved the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my Soul: for the Lord hath rewarded thee.

And why, thou hast delivered my soul

from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was fore troubled: I said in my heart, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me? I will receive the cup of salvation; and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or this Psalm,
Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman watcheth but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord.

Like

The Communion.

Like as the arrow in the hand of the giant: even so are the young children.
Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then the Priest shall say,

Let us pray

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever: and ever. Amen.

Minister. O Lord save this weak and thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings, and if there be a Communion, it is convenient that she receive the holy Communion.

A Communion or Denouncing of God's anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, at the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit, say,

Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture, and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days, fleeing from such vices, for which ye assure with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ And the people shall answer and say, Amen.

Minister. Cursed is he that curseth his father and mother. *ver. 16.*

Answer. Amen.

Minister. Cursed is he that removeth his neighbours land-mark. *ver. 17.*

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. *ver. 18.*

Answer. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *ver. 19.*

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. *ver. 24.*

Answer. Amen.

Minister. Cursed is he that lieth with his neighbours wife. *Lev. 20. 10.*

Answer. Amen.

Minister. Cursed is he that taketh reward to spy that innocent. *Deut. 27. 25.*

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer. 17. 4.*

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Mat. 23. 41. 1. Cor. 6. 9. 10.*

Answer. Amen.

Minister.

Now seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obdurate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear, they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised

The Communion.

despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take ye heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his way; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extremest malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei Deus Psal. c.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy sayings, and clear when thou art judged.

Behold, I was shapen in wickedness: and in iniquity my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdoings.

Make me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free spirit.

Then shall I teach the ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, thou shalt not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name, deliver us; be merciful to us sinners for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that thy wholesome consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassed in upon all men, and hast nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our villeness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turn thou us, O good Lord, & so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when

when we deserve punishment, And in thy wrath thinkst upon mercy, spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation

of thy blessed Son Jesus Christ our Lord, Amen.

¶ Then the Minister alone shall say,

The Lord bless us, and keep us, the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.



The Psalter or Psalms of DAVID, after the Translation of the Great Bible, Pointed as they are to be Sung or Said in CHURCHES.

Morning Prayer. The first day.

Beatus vir, qui non abiit. Psal. i.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

¶ But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

¶ And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

¶ His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

¶ As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

¶ Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

¶ But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. ii.

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

¶ The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his anointed.

¶ Let us break their bonds asunder: and cast away their cords from us.

¶ He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

¶ Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

¶ Yet have I set my King: upon my holy hill of Zion.

¶ I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

¶ Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

¶ Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

¶ So be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

¶ Serve the Lord in fear: and rejoice unto him with reverence.

¶ Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (ye but a little) blessed are all they that put their trust in him.

Domine, quid multiplicasti? Psal. iii.

Lord, how are they increased that trouble me: many are they that rise against me,

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. iv.

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble: have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

Verba mea auribus. Psal. v.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear bestime, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloody and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God. let them perish through their own imaginations: cast them out in the multitude of their ungodliness: for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendedst them: they that love thy Name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Domine, ne. Psal. vi.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

1 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

2 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

3 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

4 For in death no man remembereth thee: and who will give thee thanks in the pit?

5 I am weary of my groaning, every night with I my bed: and water my couch with my tears.

6 My beauty is gone for very trouble: and worn away because of all mine enemies.

7 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

8 The Lord hath heard my petition: the Lord will receive my prayer.

9 All mine enemies shall be confounded, and fore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. vii.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

1 Let he devour my soul like a lion, and tear it in pieces: while there is none to help.

2 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands.

3 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

4 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

5 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

6 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

7 The Lord shall judge the people: give sentence unto me, O Lord: according to my righteousness, and according to the innocency that is in me.

8 O let the wickedness of the ungodly come to an end: but guide thou the just.

9 For the righteous God: crush the very hearts and reins.

10 My help cometh of God: who preferreth them that are true of heart.

11 God is a righteous judge, strong and patient: and God is provoked every day.

12 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

13 He hath prepared for him the instruments of death: he hath ordained his arrows against the persecutors.

14 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

15 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

16 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

17 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster. Psal. viii.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

1 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

2 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

3 What is man that thou art mindful of him: and the son of man that thou visitest him?

4 Thou madest him lower than the angels; to crown him with glory and worship.

5 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

6 All sheep and oxen: yea, and the beasts of the field;

7 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

8 O Lord, our Governour: how excellent is thy Name in all the world!

Morning Prayer.

Confitebor tibi. Psal. ix.

I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

1 I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highlest.

2 While mine enemies are driven back: they shall fall and perish at thy presence.

3 For thou hast maintained my right, and my cause: thou art set in the throne that judgeth right.

4 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

5 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed: their memorial is perished with them.

6 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

7 For he shall judge the world in righteousness: and minister true judgment unto the people.

8 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

9 And they that know thy name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

10 O praise the Lord which dwelleth in Zion: show the people of his doings.

11 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

12 Have mercy upon me, O Lord, consider the trouble that I suffer of them that hate me: thou that liftest me up from the gates of death.

13 That

24 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

25 The heathen are sunk down in the pit that they made: in the same net which they hid privily is their foot taken.

26 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

27 The wicked shall be turned into hell: and all the people that forget God.

28 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

29 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

30 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. x.

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

1 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

2 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

3 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

4 His ways are alway grievous: thy judgments are far above out of his sight, and therefore deseth he all his enemies.

5 For he hath said in his heart, Truth, I shall never be caught down: there shall no harm happen unto me.

6 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

7 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent: his eyes are set against the poor.

8 For he lieth waiting secretly, even as a lion lurked he in his den: that he may ravish the poor.

9 He doth ravish the poor: when he getteth him into his net.

10 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captaine.

11 He hath said in his heart, Truth, God hath forgotten: he hideth away his face, and he will never see it.

12 Arise, O Lord God, and lift up thine hand: forget not the poor.

13 Wherefore should the wicked blaspheme God: while he doth say in his heart, Truth, thou God carest not for it.

14 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

15 That thou mayest take the matter into thy hand: the poor committeth himself unto thee: for thou art the helper of the friendless.

16 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

17 The Lord is King for ever and ever: and the heathen are perished out of the land.

18 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

19 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. xi.

In the Lord put I my trust: how say ye then to my soul, that she should see as a bird unto the bill?

1 For lo, the ungodly bend their bow and

make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

2 For the foundations will be cast down: and what hath the righteous done?

3 The Lord is in his holy temple: the Lords seat is in heaven.

4 His eyes consider the poor: and his eyelids try the children of men.

5 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

6 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

7 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

Salvum me fac. Psal. xii.

Help me, Lord, for there is not one godly man left: for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak who is Lord over us.

5 Now for the comfortless trouble sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Utiquequo, Domine? Psal. xlii.

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

1 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

2 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

3 Let mine enemy say, I have prevailed against him: for if I be caught down, they that trouble me will rejoyce at it.

4 But my trust is in thy mercy: and my heart is joyful in thy salvation.

5 I will sing of the Lord, because he hath dealt so lovingly with me: yes, I will praise the Name of the Lord most Highest.

Diis insipiens. Psal. xlv.

The fool hath said in his heart: There is no God.

1 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

2 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

3 But they are all gone out of the way they are altogether become abominable: there is none that doeth good, no not one.

4 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

5 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

6 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord!

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Zion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

Domine, quæ habitabit. Psal. xv.

Lord, who shall dwell in thy tabernacle; or who shall rest upon thy holy hill?

1 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

2 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

3 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

4 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

5 He that hath not given his money upon usury: nor taken reward against the innocent.

6 Who doeth these things: shall never fail.

Conserua me, Domine. Psal. xvi.

Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt chew me the path of life: in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Audisti, Domine. Psal. xvii.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season: thou hast tried me, and thine eyes no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of many works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my soul in thy path, that my foot-steps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Show thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world, which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Bisgam te, Domine. Psal. xviii.

I will love thee, O Lord, my strength: the Lord is my strong rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled a fire.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strength enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not call out his commandments from me.

23 I was also uncorrupt before him: and acknowledged mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his sight.

25 With the holy thou shalt be holy: and with the perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discern an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fall: and be afraid out of their prisons.

47 The Lord liveth, and blessed be, my strong helper: and praised be the God of my salvation.

48 Even the God that saith that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity shalveth be unto his king: and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

Morning Prayer.

Coolenarrant. Psal. xix.

The heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy sight.

15 O Lord, my strength, and my redeemer.

Exandiat te Dominus. Psal. xx.

The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Zion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the name of the Lord our God: the Lord perform all thy petitions.

6 Now, know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the whole strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Dominus.

Domine, in virtute tua. Psal. xli.

The king shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. xxli.

My God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very scorn of man, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him if he will have him.

9 But thou art he that took me out of my mothers womb: thou wait my hope, when I hang yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Bashan close me in on every side.

13 They gape upon me with their mouths: as it were a rampling and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a posherd, and my tongue cleaved to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me:

and the council of the wicked layeth snares against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord, shall praise him: your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governour among the people.

29 All such as be set upon earth: have eaten and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Domine regis me. Psal. xxlii.

The Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou shalt anoint my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer.

Domini est terra. Psal. xxlii.

The earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lirt up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. xlv.

UNtill thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Show me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation: in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses which have been ever of old.

6 Oh remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: for they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judicame, Domine. Psal. xvi.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I will have no fellowship with the deceitful, for I have hated the congregation of the wicked: and will not sit among the ungodly.

5 I will wash my hands in innocency, O Lord: and so will I go to thine altar.

6 That I may shew the voices of thanksgiving, and tell of all thy wondrous works.

7 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners, nor my life with the bloody minded;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

Domine Deus. Psal. xxvii.

The Lord is my light, and my salvation: whom then shall I fear: the Lord is the strength of my life: of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble, he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Harken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, O Lord, seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O carry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. xxviii.

Unto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praise be the Lord: for he hath heard the voice of my humble petitions.

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The 91. day.

The Psalms.

The 91. day.

1 The Lord is my strength, and my shield,
my heart hath trusted in him, and I am help-
ed: therefore my heart danceth for joy, and
in my song will I praise him.

2 The Lord is my strength: and he is the
wholome defence of his Anointed.

3 O save thy people, and give thy bless-
ing unto thine inheritance: feed them, and
set them up for ever.

Afferte Domine. Psal. xlix.

Bring unto the Lord, O ye mighty, bring
young rams unto the Lord: ascribe un-
to the Lord worship and strength.

4 Give the Lord the honour due unto his
name: worship the Lord with holy wor-
ship.

5 It is the Lord that commendeth the wa-
rers: it is the glorious God that maketh the
thunder.

6 It is the Lord that ruleth the sea: the
voice of the Lord is mighty in operation:
the voice of the Lord is a glorious voice.

7 The voice of the Lord breaketh the ce-
dars: yea, the Lord breaketh the ce-
dars of Libanus.

8 He maketh them as if to skip like a calf:
Libanus as if, and Sirion like a young uni-
corn.

9 The voice of the Lord divideth the
flames of fire, the voice of the Lord shaketh
the wilderness: yea, the Lord shaketh the
wilderness of Cadus.

10 The voice of the Lord maketh the
hinds to bring forth young, and discovereth
the thick bushes: in his temple doth every
man speak of his honour.

11 The Lord stretcheth above the water flood:
and the Lord remaineth a King for ever.

12 The Lord shall give strength unto his
people: the Lord shall give his people the
blessing of peace.

Morning Prayer.

Exaltabo te, Domine. Psal. xxx.

I Will magnifie thee, O Lord, for thou hast
set me up: and not made my foes to tri-
umph over me.

2 O Lord my God, I cried unto thee: and
thou hast healed me.

3 Thou, Lord, hast brought my soul out
of hell: thou hast kept my life from them
that go down to the pit.

4 Sing praises unto the Lord, O ye saints
of his: and give thanks unto him for a re-
membrance of his holiness.

5 For his wrath endureth but the twink-
ling of an eye, and in his pleasure is life:
heaviness may endure for a night, but joy
cometh in the morning.

6 And in my prosperity, I said, I shall
never be removed: thou Lord, of thy good-
ness hast made my hill so strong.

7 Thou didst turn thy face from me: and
I was troubled.

8 Then cried I unto thee, O Lord: and
gave me to my Lord right humbly.

9 What profit is there in my blood: when
I go down to the pit?

10 Shall the dust give thanks unto thee:
or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon
me: Lord, be thou my helper.

12 Thou hast turned my heaviness into
joy: thou hast put off my sackcloth, and
girded me with gladness.

13 Therefore shall every good man sing
of thy praise without ceasing: O my God, I
will give thanks unto thee for ever.

In te, Domine, speravi. Psal. xxli.

In thee, O Lord, have I put my trust: let
me never be put to confusion, deliver me
in thy righteousness.

2 Bow down thine ear to me: make haste
to deliver me.

3 And be thou my strong rock, and bulwark
of defence: that thou mayest save me.

4 For thou art my strong rock, and my
castle: be thou also my guide, and lead me
for thy Names sake.

5 Draw me out of the net that they have
laid privily for me: for thou art my
strength.

6 Into thy hands I commend my spirit:
for thou hast redeemed me, O Lord, thou
God of truth.

7 I have hated them that hold of supersti-
tious vanities: and my trust hath been in
the Lord.

8 I will be glad and rejoyce in thy mercy:
for thou hast considered my troubles, and hast
known my soul in adversities.

9 Thou hast not shut me up into the hand
of the enemy: but hast set my feet in a large
room.

10 Have mercy upon me, O Lord, for I
am in troubles: and mine eye is consumed
for very heaviness: yea, my soul, and my
body.

11 For my life is wasted old with heavi-
ness: and my years with mourning.

12 My strength faileth me, because of mine
iniquity: and my bones are consumed.

13 I became a reproof among all mine
enemies, but especially among my neigh-
bours: and they of mine acquaintance were
afrail of me, and they that did see me with-
out, conveyed themselves from me.

14 I am clean forgotten as a dead man
out of mind: I am become like a broken
vessel.

15 For I have heard the blasphemy of the
multitude: and fear is on every side while
they conspire together against me, and take
their counsel to take away my life.

16 But my hope hath been in thee, O Lord
I have said, Thou art my God.

17 My time is in thy hand, deliver me
from the hand of mine enemies: and from
them that persecute me.

18 Shew thy servant the light of thy coun-
tenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord,
for I have called upon thee: let the ungodly
be put to confusion, and be put to silence in
the grave.

20 Let the lying lips be put to silence:
which cruelly, disdainfully, and despiteful-
ly speak against the righteous.

21 O how plentiful is thy goodness which
thou hast laid up for them that fear thee:
and that thou hast prepared for them that
put their trust in thee, even before the sons
of men!

22 Thou shalt hide them privily by thine
own presence from the provoking of all
men: thou shalt keep them secretly in thy
tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath
mewed me marvellous great kindness in a
strong city.

24 And when I made haste, I said: I will
call out of the right of mine eyes.

25 Nevertheless thou heardest the voice of
my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for
the Lord preferreth them that are faithful,
and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your
heart: all ye that put your trust in the Lord.

Evening Prayer.

Beati, quorum. Psal. xxxli.

Blessed is he whose unrighteousness is for-
given: and whose sin is covered.

2 Blessed is the man unto whom the Lord
imputeth no sin: and in whose spirit there
is no guile.

3 For while I held my tongue: my bones
consumed away through my daily complain-
ing.

4 For thy hand is heavy upon me day and
night: and my moisture is like the drouth
of summer.

I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great waters thou shalt not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle lest they fall upon thee.

11 Great plagues remain for the ungodly: but who purreth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Exultate, Justi. Psal. xxxiii.

Rejoice in the Lord, O ye righteous: for it becometh him the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness, and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathered the waters of the sea together, as it were upon an heap: and layeth up the deep as in a treasure house.

8 Let all the earth fear the Lord: and in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk whose hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from his habitation of his dwelling he considered all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of death.

19 Our soul hath patiently waited for the Lord: for he is our help and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Benignam Dominus. Psal. xxxiv.

I Will always give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall bear thereof, and be glad.

3 O praise the Lord with me: and let us magnify his name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that toucheth to live, and would fain see good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil and do good: seek peace and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that none of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be defiled.

Morning Prayer.

Judicas me, Domine. Psal. xxxv.

Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, thou

poor and him that is in misery, from him that spoileth him?

14 False witnesses did rise up; they lay to my charge things that I knew not.

15 They regarded me evil for good: to the great discomfort of my soul.

16 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bemoaning.

17 I behaved my self as though it had been my friend, or my brother: I wept heavily, as one that mourneth for his mother.

18 But in mine adversity they rejoiced, and gathered themselves together: yea, the very objects came together against me unawares, making mows at me, and ceased not.

19 With the flatterers, were buffe mockers: who gnashed upon me with their teeth.

20 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

21 So will I give thee thanks in the great congregation: I will praise thee among much people.

22 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

23 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

24 They gaped upon me with their mouths, and said: He on thee, he on thee, we saw it with our eyes.

25 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

26 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

27 Judge me, O Lord my God, according to my righteousness: and let them not triumph over me.

28 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

29 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

30 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

31 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit iniquus. Psal. xxvii.

My heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousnesses standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness

unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Noli amulari. Psal. xxxvii.

Fret not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and he doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go thy pleasure: fret not thy self, else thou shalt be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnatheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: & their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken nor his seed beguiling their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly.

but they are preserved for ever.
 29 The uprighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.
 30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talker of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seek the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lords who is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, me in super. Pal. xxxviii.

PUrge not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand pressed me sore.

3 There is no healing in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a great burden, too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishness.

6 I am brought into great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have sored for the very disquietness of my heart.

9 Lord, thou knowest all my desires: and my groaning is not hid from thee.

10 My heart panted, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my neighbours stood afar off.

12 They also that sought after my life, said (nares for me): and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slips, they rejoiced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness, and be sorry for my sin.

19 But mine enemies live, and are mighty, and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that is good.

21 Forake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me, O Lord God of my salvation.

Dei. Canticum. Pal. xxxix.

ISaid, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue and gave no praise: I kept silence, yea, even from good words, but it was pain and grief to me.

4 My heart was not within me, and while I was thus mulling, the fire kindled: and in the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is, even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he brasheth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences, and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth, fretting a garment: every man therefore is but vanity.

13 Hear, my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me, little, that I may recover my strength: before I go hence, and be no more seen.

Psalmus. Pal. xl.

IWailed piteously for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do thy yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: for I will not re-

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The Psalm.

The 12. An.

train my lips, O Lord, and that thou

as I have not hid thy righteousness with
in my heart: my talk hath been of thy truth,
and of thy salvation.

11 I have not kept back thy loving mercy
and truth: from the great congregation.

12 Withdraw not thou thy mercy from
me, O Lord: let thy loving kindness, and
thy truth always preserve me.

13 For innumerable troubles are come a-
bout me, my sins have taken such hold upon
me, that I am not able to look up: yea,
they are more in number then the hairs of my
head, and my heart hath failed me.

14 O Lord, let it be thy pleasure to deli-
ver me: make haste, O Lord: to help me.

15 Let them be ashamed and confound-
ed together that seek after my soul to de-
stroy it: let them be driven backward, and
put to rebuke, that wish me evil.

16 Let them be desolate, and rewarded
with shame: that say unto me, Fla upon thee,
as upon thee.

17 Let all those that seek thee, be joyful
and glad in thee: and let such as love thy
salvation say alway, The Lord be praised.

18 As for me, I am poor and needy: but
the Lord careth for me.

19 Thou art my helper, and redeemer:
make no longer carrying, O my God.

Evening Prayer.

Bear in mind, and intelligible. Psal. xli.

Blessed is he that considereth the poor and
despised: the Lord shall deliver him in
the time of trouble.

1 The Lord preserve him, and keep him
alive, that he may be blessed upon earth:
and deliver not thou him into the will of his
enemies.

2 The Lord comfort him when he lieth
sick upon his bed: make thou all his bed in
his sickness.

3 I said, Lord, be merciful unto me:
heal my soul, for I have sinned against thee.

4 Mine enemies speak evil of me: When
shall he die, and his name perish?

5 And if he come to see me, he speaketh
vanity: and his heart conceiveth falsehood
within himself, and when he cometh forth
he telleth it.

6 All mine enemies whisper together a-
gainst me: even against me do they imagine
this evil.

7 Let the sentence of guiltiness pre-
ceed against him: and now that he lieth, let
him rise up no more.

8 Yea, even mine own familiar friend
whom I trusted: who did also eat of my
bread, hath laid great wait for me.

9 But be thou merciful unto me, O Lord:
raise thou me up again, and I shall reward
them.

10 By this I know thou favourest me:
that mine enemy doth not triumph against
me.

11 And when I am in my health, thou
upholdest me: and shalt sit me before thy
face for ever.

12 Blessed be the Lord God of Israel:
world without end. Amen.

Psalm. xli.

Like a hart desireth the water-
brooks: so longeth my soul after thee,
O God.

1 My soul is athirst for God, yea, even
for the living God: when shall I come to
appear before the presence of God?

2 My tears have been my meat day and
night: while they daily say unto me, where
is now thy God?

3 Now when I think thereupon, I pour
out my heart by my self: for I went with
the multitude, and brought them forth into
the house of God.

1 In the voice of praise, and thank-
giving: among such as keep holy-day.

2 Why are thou so full of heaviness? O my
soul: and why art thou so disquieted within
me?

3 Put thy trust in God: for I will yet give
him thanks for the help of his countenance.

4 My God, my soul is vexed within me:
therefore will I remember thee concerning
the land of Jordan, and the little hill of
Hermon.

5 One deep calleth another, because of the
noise of the water pipes: all thy waves and
booms are gone over me.

6 The Lord hath granted his loving
kindness on the day time: and in the night-
season did I sing of him, and made my
prayer unto the God of my life.

7 I will say unto the God of my strength,
Why hast thou forgotten me: why go I
thus heavily, while the enemy oppresseth
me?

8 My bones are scattered asunder as with
a sword: while mine enemies that trouble
me cast me in the teeth.

9 Namely, while they say daily unto
me: Where is now thy God?

10 Why art thou so vexed, O my soul:
and why art thou so disquieted within me?

11 O put thy trust in God: for I will
yet thank him, which is the help of my
countenance, and my God.

Yaffimus, Deus. Psal. xli.

Give sentence with me, O God, and de-
fend my cause against the ungodly peo-
ple: O deliver me from the deceitful and
wicked man.

2 For thou art the God of my strength,
why hast thou put me from thee: and why
go I so heavily, while the enemy oppresseth
me?

3 O lead our thy light and thy truth, that
thy may lead me: and bring me unto thy
holy hill, and to thy dwelling.

4 And that I may go unto the altar of
God, even unto the God of my joy and
gladness: and upon the harp will I give
thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and
why art thou so disquieted within me?

6 O put thy trust in God: for I will yet
give him thanks, which is the help of my
countenance and my God.

Morning Prayer.

Deus audis. Psal. xli.

WE have heard with our ears, O God,
our fathers have told us: what thou
hast done in their time of old.

2 How thou hast driven out the heathen
with thy hand, and planted them in: how
thou hast destroyed the nations, and cast
them out.

3 For they gat not the land in possession
through their own sword: neither was it
their own arm that helped them.

4 But thy right hand, and thine arm, and
the light of thy countenance: because thou
hast a favour unto them.

5 Thou art my King, O God: send help
unto Jacob.

6 Through thee will we overthrow our
enemies: and in thy Name will we tread
them under that rise up against us.

7 For I will not trust in my bow: it is
not my sword that shall help me.

8 But it is thou that savest us from our
enemies: and putteth them to confusion
that hate us.

9 We make our boast of God all day
long: and will praise thy Name for ever.

10 But now thou art far off, and putteth us to
confusion: because thou hast not fought with our enemies.

11 Thou makest us to turn our backs upon
our enemies: so that they which hate us speak
our goods.

11 Thou hast us be eaten up like sheep:
and art scattered us among the heathen.

12 Thou hast the people for bought:
and taken for money for them.

13 Thou makest us to be rebuked of our
neighbours: to be laughed to scorn, and
had in derision of them that are round a-
bout us.

14 Thou makest us to be a by-word a-
mong the heathen: and that the people
shake their heads at us.

15 My son for ever is daily before me: and
the shame of my face hath covered me.

17 For the voice of the slanderer and blas-
phemer: for the enemy and avenger.

18 And though all this be come upon us,
yet do we not forget thee: nor behays our
selves proudly in the covenant.

19 Our heart is not turned back: neither
our knees come out of thy way:

20 No: not when thou hast smitten us
into the place of dragons: and covered us
with the shadow of death.

21 If we have forgotten the Name of our
God, and hidden up our hands to any strange
god: shall not God search us out? for he
knoweth the very secrets of the heart.

22 For thy sake also are we killed all the
day long: and are counted as sheep appoint-
ed to be slain.

23 Up, Lord, why sleepest thou? awake,
and be not silent from us for ever.

24 Wherefore hidest thou thy face: and
forgettest our misery and trouble?

25 For our soul is brought low, even unto
the dust: our billows cleave unto the ground.

26 Arise, and help us: and deliver us for
thy mercies sake.

Eruclevis. cor. mat. Psal. xlv.

MY heart is indicating of a good matter: I
speak of the things which I have made
unto the King.

1 My tongue is the pen of a ready writer.

2 Thou art fairer than the children of
men: full of grace are thy lips, because God
hath blessed thee for ever.

3 Glad thee with the sword upon thy
thigh, O thou most mighty: according to
thy worship and renown.

4 Good luck have thou, with thine ho-
nour: ride on, because of the word of truth,
of meekness and righteousness, and thy
right hand shall teach thee terrible things.

5 Thy arrows are very sharp, and the peo-
ple shall be subdued unto thee: even in the
midst among the kings enemies.

6 Thy fear, O God, endureth for ever: the
sceptre of thy kingdom is a right sceptre.

7 Thou hast loved righteousness, and hat-
ed iniquity: wherefore God, even thy God,
hath anointed thee with the oil of gladness
above thy fellows.

8 All thy garments smell of myrror, aloes,
and cassia: out of the ivory palaces, where-
by they have made thee glad.

9 Kings daughters were among thy ho-
nourable women: upon thy right hand did
stand the queen in a vesture of gold, wrought
about with divers colours.

10 Hearken, O daughter, and consider, in-
cline thine ear: forget also thine own peo-
ple, and thy fathers house.

11 So shall the King have pleasure in thy
beauty: for he is thy Lord God, and wor-
ship thou him.

12 And, the daughter of Tyre shall be
there with a gift: like as the rich also among
the people shall make their supplication be-
fore thee.

13 The Kings daughter is all glorious
within: her clothing is of wrought gold.

14 She shall be brought unto the King in
garment of purple work: the virgins that be
her fellows, shall bear her company, and
shall be brought unto thee.

15 With joy and gladness shall they be

brought: and shall enter into the Kings pa-
lace.

16 Instead of thy fathers thou shalt have
children: whom thou mayest make princes
in all lands.

17 I will remember thy name from en-
generation to another: therefore shall the
people give thanks unto thee, world without
end.

Deus pater refugium. Psal. xlv.

GOD is our hope and strength: a very pre-
sient help in trouble.

2 Therefore will we not fear though the
earth be moved: and though the hills be
carried into the midst of the sea.

3 Though the waters thereof rage, and
swell: and though the mountains shake at
the tempest of the same.

4 The rivers of the flood thereof shall
make glad the city of God: the holy place of
the tabernacle of the most High.

5 God is in the midst of her, therefore
shall she not be removed: God shall help
her, and that right early.

6 The heathen make much ado, and the
kingdoms are moved: but God hath chewed
his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God
of Jacob is our refuge.

8 O come hither, and behold the works of
the Lord: what dear action he hath brought
upon the earth.

9 He smothered wars, and hath slain in all the
world: he brake the bow, and smothered
the spear in funder, and burneth the chariots
in the fire.

10 Be still then, and know that I am
God: I will be exalted among the heathen,
and I will be exalted in the earth.

11 The Lord of hosts is with us: the God
of Jacob is our refuge.

Evening Prayer.

Omnis gentes praise. Psal. xlvii.
Clap your hands together, all ye peo-
ple: O sing unto God with the voice of
melody.

1 For the Lord is high, and to be feared:
he is the great King upon all the earth.

2 He shall subdue the people under us:
and the nations under our feet.

3 He shall choose out an heritage for us:
even the worship of Jacob whom he loved.

4 God is gone up with a merry noise:
and the Lord with the sound of the trumpet.

5 O sing praises, sing praises unto our
God: O sing praises, sing praises unto our
King.

6 For God is the King of all the earth:
sing ye praises with understanding.

7 God reigneth over the heathen: God
sitteth upon his holy seat.

8 The princes of the people are joyed
unto the people of the God of Abraham: for
God, which is very high exalted, doth de-
fend the earth as it were with a shield.

Magnus Dominus. Psal. xlviii.

GREAT is the Lord, and highly to be
praised: in the city of our God, even
upon his holy hill.

2 The hill of Zion is a fair place, and the
joy of the whole earth: upon the north-
side lieth the city of the great King: God
is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are ga-
thered and gone by together.

4 They marvelled to see such things:
they were astonished, and suddenly cald down.

5 Fear came there upon them, and for-
row: as upon a woman in her travail.

6 Thou shalt break the ships of the sea:
through the east wind.

7 Like as we have heard, so have we seen in
the city of the Lord of hosts, in the city of
our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God:
in the midst of thy people.

O God, according to thy Name, so thy praise unto the worlds end: thy right hand is full of righteousness.

Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

Walk about Sion, and go round about her: and tell the towers thereof.

Mark well her bulwarks, set up her houses: that ye may tell them that come after.

For this God is our God forever and ever: he shall be our guide unto death.

Audite bagabines, Psal. xlii.

Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

High and low, rich and poor: one with another.

My mouth shall speak of wisdom: and my heart shall muse of understanding.

I will incline mine ear to the parable: and draw my dark speech upon the harp.

Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compassed me round about?

There be sons that put their trust in their goods: and boast themselves in the multitude of their riches.

But no man may deliver his brother: nor make agreement unto God for him.

For it cometh more to redeem their souls: so that he multieth that alone for ever.

Yea, though he live long: and see not decay.

For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

Nevertheless, man will not abide in honour: for as he may be compared unto the grass that perisheth: this is the way of them.

This is their foolishness: and their posterity praise their saying.

They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

But God hath delivered my soul from the place of hell: for he shall receive me.

Be not thou afraid though one be made rich: or if the glory of his house be increased.

For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

For while he lived, he counted himself a happy man: and for long as thou dost well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers: and shall never forget.

Man being in honour hath no understanding: but is compared unto the beasts that perish.

Morning Prayer.

Deus decorem. Psal. l.

The Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

Out of Sion hath God appeared: in perfect beauty.

Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

He shall call the heavens from above: and the earth shall say, judge his people.

Gather my saints together unto me: those that have made a covenant with me with sacrifice.

And the heavens shall declare his righteousness: for God is judge himself.

Hear, O my people, and I will speak: I my self will testify against thee, O Israel: for I am God, even thy God.

I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not always before me.

I will take no bullock out of thine houses: nor he goat out of thy folds.

For all the beasts of the forest are mine: and for all the cattle upon a thousand hills.

I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

I thought thou that I will eat bullocks: and drink the blood of goats?

Offer unto God thanksgiving: and pay thy vows unto the most High.

And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth?

Whereas thou hast to be reformed: and hast cast my words behind thee?

When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

Thou hast set and spakst against thy brother: yea, and hast slandered thine own mother's son.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

Who so offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. li.

Have mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

With me thoroughly from my wickedness: and cleanse me from my sin.

For I knowledged my faults: and my sin is ever before me.

Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and that make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sin: and put out all my misdoings.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

12. O give me the comfort of thy hand again: and stablish me with thy free spirit.
13. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14. Deliver me from blood-righteousness, O God: thou that art the God of my salvation: and my tongue shall sing of thy righteousness.

15. Thou shalt open my lips, O Lord: and my mouth shall tell thy praise.

16. For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit: a broken and contrite heart: O God, shalt thou not despise.

18. O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Psalm x. Psal. iii.

Why boastest thou thyself, thou tyrant: that thou canst do mischief?

2. Whereas the goodness of God is enduring yet daily?

3. Thy tongue imagines wickedness: and with lies thou carest like a sharp razor.

4. Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5. Thou hast loved to speak all words that may do hurt: O thou false tongue.

6. Therefore shall God destroy thee forever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7. The righteous also shall see this, and hear and shall laugh him to scorn.

8. Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9. As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10. I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm x. Psal. iii.

The foolish body hath said in his heart: There is no God.

1. Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

2. God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

3. But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no nor one.

4. Are not they without understanding that work wickedness: eating up my people as if they would eat bread: they have not called upon God.

5. They were afraid where no fear was: for God hath broken the bones of him that belied thee: thou hast put them to confusion, because God hath despised them.

6. Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

7. Then should Jacob rejoice: and Israel should be right glad.

Draw, in morning. Psal. li.

Save me, O God, for thy Name sake: and avenge me in thy strength.

2. Hear my prayer, O God: and hearken unto the words of my mouth.

3. For strangers are risen up against me: and tyrants, which have no God before their eyes, seek after my soul.

4. Behold, God is my helper: the Lord is with them that uphold my soul.

5. He shall reward mine enemies: he shall destroy them in thy troth.

6. An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7. For he hath delivered me out of all my trouble: and mine eye hath seen his dear upon mine enemies.

Exaudi, Deus. Psal. li.

Hear my prayer, O God: and hide not thy face from my petition.

2. Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3. The enemy crieth so, and the ungodly cometh on so, falls for they are minded to do me some mischief, so maliciously are they set against me.

4. My heart is disquieted within me: and the fear of death is fallen upon me.

5. Fearfulness and trembling have come upon me: and an horrible dread hath overwhelmed me.

6. And I said, Oh that I had wings like a dove: I for then would I flee away and be at rest.

7. Lo, then would I get me away far off: and remain in the wilderness.

8. I would make haste to escape: because of the stormy wind and tempest.

9. Destroy their tongues, O Lord, and divide them: for I have sinned unrighteously, and waste in the city.

10. Day and night they are about within the walls thereof: mischief also, and sorrows in the midst of it.

11. Wickedness is the strength of their arm, and guile go not out of their breast.

12. For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13. Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid my face from him.

14. But it was even thou, my companion: my guide and mine own familiar friend.

15. We took sweet counsel together: and walked in the house of God as friends.

16. Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17. As for me, I will call upon God: and the Lord shall give me.

18. In the evening, and morning, and at noon-day will I pray, and that incessantly: and he shall hear my voice.

19. It is he that hath delivered my soul in peace, from the barrel that was against me: for there were many with me.

20. Yea, even God, that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21. He laid his hands upon such as he at peace with him: and he brake his covenant.

22. The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet he they very words.

23. O take thy burden upon the Lord, and he shall nourish thee: and thou shalt suffer the righteous to fall for ever.

24. And as for them: thou O God, shalt bring them into the pit of destruction.

25. The blood-thirsty, and deceitful man shall not live out half his days: nor shall his trust shall be in thee, O Lord.

Morning Prayer.

Exaudi, Deus. Psal. li.

Be merciful unto me, O God, for man is deceitful above all things, and his belly is full of deceit: his mouth is full of cursing, and his tongue is full of gall.

And before thou shalt hear, I will cry: low.

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for me up: for they be many that fight against me, O thou most High.

1. Merciless: though I am sometimes afraid: yet I will trust in thee.

2. I will praise God, because of his word: I have put my trust in God, and will not fear what he can do unto me.

3. They daily mistake my words: all that they imagine is to do me evil.

4. They hold all together and keep themselves close: and mark my steps, when they lay wait for my soul.

5. Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

6. Thou tellest my sinning, put my tears into thy bottle: are not these things noted in thy book?

7. Whosoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

8. In thy word will I rejoice: in the Lord's word will I comfort me.

9. Yea, in God have I put my trust: I will not be afraid what man can do unto me.

10. Unto thee, O God, will I pay my vows: unto thee will I give thanks.

11. For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Deus, miserere mihi, Deus. Psal. lvi.

1. Merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2. I will call unto the most High God: even unto thee, O God, that shalt perform thy cause which I have in hand.

3. He shall send from heaven: and save me from the reproof of him that would eat me up.

4. God shall send forth his mercy and truth: my soul is among lions.

5. And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongues a sharp sword.

6. Set up thy self, O God, above the heavens: and thy glory above all the earth.

7. They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8. My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9. Awake up, my glory: awake lute and harp: I my self will awake right early.

10. I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11. For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12. Set up thy self, O God, above the heavens: and thy glory above all the earth.

Alteusque. Psal. lviii.

1. Re your minds set upon righteousness, O ye congregation: and do ye judge whether this is right, O ye sons of men?

2. Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3. The ungodly are provoked, even from their mothers womb: abominable as they are born, they go astray, and speak lies.

4. They are as venomous as the poison of a serpent: even like the deaf adder, that stoppeth her ears.

5. Which refuseth to hear the voice of the charmer: charmer shall be never so wily.

6. Break their teeth, O God, in their mouths, smite the jaw-bone of the lions, O Ephraim also is the strength of my head.

7. Lord, let them fall away like water that runneth down, and when they shoot their arrows, let them be rooted out.

7. Let their confusions away like a shell, and be like the untimely fruit of a woman: and let them not see the sun.

8. Or ever your ports be made hot with thorns: to let indignation vex him, even as a thing that is raw.

9. The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10. So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Epithema de inimicis. Psal. lxx.

1. Deliver me from mine enemies, O God: defend me from them that rise up against me.

2. O deliver me from the wicked press and save me from the blood: thirty men.

3. For so, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4. They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5. Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that crush of malicious wickedness.

6. They go to and fro in the evening: they grin like a dog, and run about through the city.

7. Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8. But thou, O Lord, shalt have them in derision: and thou shalt laugh at all the haughty to scorn.

9. My strength will I ascribe unto thee: for thou art the God of my refuge.

10. God shall save me his goodness plentifully: and God shall let the sea my desire upon mine enemies.

11. Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12. For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13. Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14. And in the evening they will return a grin like a dog, and will go about the city.

15. They will run here and there for meat, and grudge if they be not satisfied.

16. As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17. Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, respice mihi. Psal. lxxi.

1. God, thou hast cast us out and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2. Thou hast moved the land, and dividest it: thou hast the forces thereof, for it shaketh.

3. Thou hast shewed thy power, brave things: thou hast given us a drink of deadly wine.

4. Thou hast given a token for Ephraim: that they may triumph because of the truth.

5. Therefore were thy beloved delivered: help me with thy right hand, and bear me.

6. God hath spoken in his holiness, I will rejoice and divide Sichem: and mine out the valley of Succoth.

7. Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.

8. Judah is my law-giver, Simeon is my vain-pot, over Edom will I call.

10 Thou crownest the year with thy goodness: and thy clouds drop fatness.

11 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

12 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psalm lxxvi.

13 Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praises be glorious.

14 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

15 For all the world shall worship thee: sing of thee, and praise thy Name.

16 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

17 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

18 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

19 O praise our God, ye people: and make the voice of his praise to be heard.

20 Who holdeth our soul in life: and sustenteth our feet to slip.

21 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

22 Thou broughtest us into the snare: and midst trouble upon our joys.

23 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

24 I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

25 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

26 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

27 I called unto him with my mouth: and gave him praises with my tongue.

28 If I incline unto wickedness with mine heart: the Lord will not hear me.

29 But God hath heard me: and considered the voice of my prayer.

30 Praised be God, who hath not cast off my prayer: nor turned his mercy from me.

Psalm lxxvii.

31 God be merciful unto us, and bless us: and show us the light of his countenance, and be merciful unto us:

32 That thy way may be known upon earth: thy saving health among all nations.

33 Let the people praise thee, O God: yea, let all the people praise thee.

34 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

35 Let the people praise thee, O God: let all the people praise thee.

36 Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

37 God shall bless us: and all the ends of the world shall fear him.

Morning Prayer.

Exhortation. Psalm lxxviii.

38 Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

39 Like as the smoke vanisheth, so shall thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

40 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

41 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse: praise him in his Name, yea, and rejoice before him.

42 He is a father of the fatherless, and deserveth the cause of the widows: even God is his holy habitation.

43 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runnaways continue in scarceness.

44 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

45 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

46 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshed it when it was weary.

47 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

48 The Lord gave the word: great was the company of the preachers.

49 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

50 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

51 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

52 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

53 Why hop ye so, ye high hills: this is Gods hill, in the which he pleaseth him to dwell: yea, the Lord will abide in it for ever.

54 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

55 Thou art gone upon high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

56 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

57 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

58 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on (still) in his wickedness.

59 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

60 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

61 It is well seen, O God, how thou goest: how thou may God and King goest in the sanctuary.

62 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

63 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

64 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

65 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy templestake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the free-men, and multitude of the mighty, are scattered abroad among the beasts of the people, to that they humbly bring places of silver : and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt : the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord.

33 Who sittest in the heavens over all from the beginning : to, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel : he will give strength and power unto his people : blessed be God.

Evening Prayer.

Salvum me fac. Psal. lxx.

SAve me, O God : for the waters are come in, even unto my soul.

2 I sick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head : they that are mine enemies, and would destroy me, are mighty.

5 I paid them the things that I never took : God, thou knowest my simplicitie, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why I for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept and chastened my self with fasting : and that wasturned to my reproof.

11 I put on sackcloth also : and they jeested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee and hear me.

19 Draw nigh unto my soul, and save it : O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They have the gall to eat : and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withall : and let their writings that should have been for their wisdom, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not : and ever bowe thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast anointed : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the name of God with a song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Juda : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name, shall dwell therein.

Deus in adiutorium. Psal. lxx.

HASTEE, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul : let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper and my Redeemer : O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy righteousness : incline thine ear unto me, and save me.

2 As thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hands of the unrighteous and cruel men.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee, have I been holden up ever since I was born : thou art he that took me out of my mothers womb, my praise shall be alway of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

9 Call me not away in the time of age :
for thou art not when my strength faileth me.

10 For mine enemies speak against me, and
say that my wait for my fall, take their
counsel together, saying, God hath forsaken
him: persecute him, and take him: for there
is none to deliver him.

11 Go not far from me, O God: my God,
leave thee to help me.

12 Let them be confounded and perish,
that are against my soul: let them be cov-
ered with shame and dishonour, that seek
to do me evil.

13 As for me, I will patiently abide al-
way: and will praise thee more and more.

14 My mouth shall daily speak of thy right-
eousness and salvation: for I know no end
thereof.

15 I will go forth in the strength of the
Lord God: and will make mention of thy
righteousness only.

16 Thou, O God, hast taught me from my
youth up until now: therefore will I tell of
thy wondrous works.

17 Forake me not, O God, in mine old
age: when I am gray-headed: until I have
showed thy strength unto this generation,
and thy power to all them that are yet for
to come.

18 Thy righteousness, O God, is very
high: and great things are they that thou
hast done: O God, who is like unto thee?

19 O what great troubles and adversities
hast thou showed me! and yet didst thou
turn and refresh me, yea, and broughtest
me from the deep of the earth again.

20 Thou hast brought me to great honour:
and comforted me on every side.

21 Therefore will I praise thee and thy
faithfulness, O God, playing upon an in-
strument of musick: unto thee will I sing
upon the harp, O thou holy One of Israel.

22 My lips will be full when I sing unto
thee: and so will my soul whom thou hast
delivered.

23 My tongue also shall talk of thy right-
eousness all the day long: for they are con-
founded and brought unto shame, that seek
to do me evil.

Deut. judgment. Psal. lxxlii.

Give the King thy judgments, O God:
and thy righteousness unto the Kings
son.

2 Then shall he judge thy people accord-
ing unto right: and defend the poor.

3 The mountains also shall bring peace:
and the little hills righteousness unto the
people.

4 He shall keep the simple folk by their
right: defend the children of the poor, and
punish the wrong-doer.

5 They shall fear thee, as long as the sun
and moon endure: from one generation
to another.

6 He shall come down like the rain into a
piece of wool: even as the drops that wa-
ter the earth.

7 In his time shall the righteous flourish:
yea, and abundance of peace, so long as the
moon endureth.

8 His dominion shall be as to from the one
sea to the other: and from the flood unto
the world's end.

9 They that dwell in the wilderness shall
kneel before him: his enemies shall lick the
dust.

10 The kings of Tharsis, and of the Isles
shall give presents: the kings of Arabia and
Saba shall bring gifts.

11 All kings shall fall down before him:
all nations shall do him service.

12 For he shall deliver the poor when he
crieth: the needy also, and him that hath no
helper.

13 He shall be favourable to the simple and
needy: and shall preserve the souls of the
poor.

14 He shall deliver their souls from fail-
hood and wrong: and their blood shall be
cleansed in his sight.

15 He shall live, and more him shall be
given of the gold of Arabia: prayer shall
be made ever unto him, and daily shall he be
praised.

16 There shall be an heap of corn in the
earth, high upon the hills: his fruit shall
shake like Libanus, and shall be green in the
city like grass upon the earth.

17 His name shall endure for ever, his
name shall remain under the sun among the
posterities: which shall be blessed through
him, and all the heavens shall praise him.

18 Blessed be the Lord God, even the God
of Israel: which only doeth wondrous
things.

19 And blessed be the name of his Majesty
for ever: and all the earth shall be filled with
his Majesty. Amen, Amen.

Evening Prayer.

Psalm lxxlii.

Though God is loving unto Israel: even
unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone:
my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked:
I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but
are lively and strong.

5 They come in no misfortune like other
folk: neither are they plagued like other
men.

6 And this is the cause that they are so
bolden with pride: and overwhelmed with
crusety.

7 Their eyes swell with farnesse: and they
do even what they lust.

8 They corrupt other, and speak of wicked
blasphemy: their talking is against the
most High.

9 For they stretch forth their mouth unto
the heaven: and their tongue goeth through
the world.

10 Therefore fall the people unto them:
and thereout suck they no small advantage.

11 Tush, say they, how should God per-
ceive it: is there knowledge in the most
High?

12 Lo, these are the ungodly, these pre-
sper in the world, and these have riches in-
position: and I said, Then have I cleansed
my heart in vain, and washed mine hands in
innocency.

13 All the day long have I been punished:
and chastened every morning.

14 Yea, and I had almost said even as they:
but lo, then I should have condemned the ge-
neration of thy children.

15 Then thought I to understand this: but
it was too hard for me.

16 Until I went into the sanctuary of
God: then understood I the end of these
men.

17 Namely, how thou dost set them in slip-
pery places: and castest them down and de-
stroyest them.

18 Oh how suddenly do they consume:
perish, and come to a final end.

19 Yea, even like as a dream when one awa-
keth: so shall thou make their image to
vanish out of the city.

20 Thus my heart was grieved: and I
went even through my sins.

21 So foolish was I, and ignorant: even
as it were a beast before thee.

22 Nevertheless, I am always by thee: for
thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel:
and after that, receive me with glory.

24 Whom have I in heaven but thee: and
there

there is none upon earth that I desire in comparison of thee.

16 My flesh and my heart falleth: but God is the strength of my heart, and my portion for ever.

17 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

18 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ur quia, Dom. Psal. lxxiv.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they filled in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us that understanden any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom, to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smorest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer, and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of the turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for a the earth is full of darkness and cruel habitation.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemed thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, strengthen ever more and more.

Morning Prayer.

Confitebor tibi, Dom. Psal. lxxv.

Unreth, O God, do we give thanks: yea, unto thee, do we give thanks.

2 Thy Name also is to sing: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horns:

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mist, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notas in Judas, Psal. lxxvi.

IN JUDAS God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were might, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still.

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shall thou refrain.

11 Promise unto the Lord your God, and keep it: all ye that are round about him bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Vox mea ad Dom. Psal. lxxvii.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my forer ran, and ceased not in the night-season: my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou heldest mine eyes waking: I am so feeble, that I cannot sleep.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be so more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and

and will be shut up his loving kindness in displeasure.

10 And I said, It is mine own iniquity: but I will remember the years of the right hand of the most High.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air shuddered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

Attendite, popule. Psal. lxxviii.

Hear my law, O my people: incline your ears unto the words of my mouth.

1 I will open my mouth in a parable: I will declare hard sentences of old.

2 Which we have heard and known: and such as our fathers have told us.

3 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

4 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

5 That their posterity might know it: and the children which were yet unborn.

6 To the intent, that when they came up: they might shew their children the same.

7 That they might put their trust in God: and not to forget the works of God, but to keep his commandments.

8 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

9 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

10 They kept not the covenant of God: and would not walk in his law.

11 But forgot what he had done: and the wonderful works that he had shewed for them.

12 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

13 He divided the sea, and let them go through: he made the waters to stand on an heap.

14 In the day-time also he led them with a cloud: and all the night through with a light of fire.

15 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great deep.

16 He brought waters out of the stony rock: so that it gushed out like the rivers.

17 But for all this they sinned more against him: and provoked the most High in the wilderness.

18 They tempted God in their hearts: and required meat for their lust.

19 They spake against God also, saying, Shall God prepare a table in the wilderness:

20 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

21 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

22 Because they believed not in God: and put not their trust in his help.

23 So he commanded the clouds above: and opened the doors of heaven.

24 He rained down manna also upon them for to eat: and gave them food from heaven.

25 So man did eat angels food: for he sent them meat enough.

26 He caused the east-wind to blow under heaven: and through his power he brought in the south-west wind.

27 He rained flesh upon them as thick as dust: and feathered fowls like as the fowls of the sea.

28 He let it fall among their tents: even round about their habitation.

29 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

30 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

31 But for all this they sinned yet more: and believed not his wondrous works.

32 Therefore their days did he consume in vanity: and their years in trouble.

33 When he saw them, they fought him: and turned them early, and enquired after God.

34 And they remembered that God was their strength: and that the high God was their Redeemer.

35 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

36 For their heart was not whole with him: neither continued they steadfast in his covenant.

37 But he was so merciful, that he forgave their misdoings: and destroyed them not.

38 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

39 For he considered that they were but flesh: and that they were even as wind that passeth away, and cometh not again.

40 Many a time did they provoke him in the wilderness: and grieved him in the desert.

41 Thus, turned back and tempted God: and moved the holy One in Israel.

42 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

43 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

44 He turned their waters into blood: so that they might not drink of the rivers.

45 He sent lice among them, and devoured them up: and frogs to destroy them.

46 He gave their fruit unto the caterpillar: and their labours unto the grasshopper.

47 He destroyed their vines with hailstones: and their mulberry-trees with the frost.

48 He smote their cattle also with hailstones: and their flocks with hot thunderbolts.

49 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

50 He made a way to his indignation, and

spared not their soul from death: but gave their life over to the pestilence.

62 And smote all the first born in Egypt: the most principal and mightiest in the dwellings of Ham.

63 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

64 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

65 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

66 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

67 So they tempted and displeased the most high God: and kept not his testimonies.

68 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

69 For they grieved him with their billiards: and provoked him to displeasure with their images.

70 When God heard this, he was wroth: and took for displeasure at Israel.

71 So that he forsook the tabernacle in Sion: even the tent, that he had pitched among men.

72 He delivered their power into captivity: and their sanctuary into the enemies hand.

73 He gave his people over also unto the sword: and was wroth with his inheritance.

74 The fire consumed their young men: and their maidens were not given to marriage.

75 Their priests were slain with the sword: and there were no widows to make lamentation.

76 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

77 He smote his enemies in the hinder parts: and put them to a perpetual shame.

78 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

79 But chose the tribe of Judah: even the hill of Sion which he loved.

80 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

81 He chose David also his servant: and took him away from the sheep folds.

82 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

83 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Deus, venerant. Psal. lxxxix.

O God, the heathen are come into thine inheritance: thy holy temple have they despoiled, and made Jerusalem a heap of stones.

1 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the field.

2 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

3 We are become an open flame to our enemies: every scorn and derision unto them that are round about us.

4 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

5 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and he was left as a dwelling place.

8 O remember not our old sin: but have mercy upon us, and our fathers: for we have come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: What is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou them that are appointed to die.

13 And for the blasphemy wherewith thy neighbours have blasphemed thee: reveal thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and flock of thy pasture, shall give thee thanks for ever: and will always be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. lxxxix.

HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

1 Before Ephraim, Benjamin, and Manasse: stir up thy strength, and come and help us.

2 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

3 O Lord God of hosts: how long wilt thou be angry with thy people that pray to thee? Thou feedest them with the bread of tears: and givest them plentifulness of sorrows to drink.

4 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

5 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

6 Thou hast brought a vine out of Egypt: thou hast said, our the heathen, and planted it as a cedar.

7 Thou hast made it room for it: and when it had taken root, it filled the land.

8 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars-trees.

9 She stretched out her branches unto the sea: and her boughs unto the river.

10 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

11 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

12 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine.

13 And the place of the vineyard that thy right hand hath planted: and the branch that thou hast made so strong for thy self.

14 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

15 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast made so strong for thine own sake.

16 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

17 Turn us again, O Lord God of hosts, shew the light of thy countenance, and we shall be whole.

Deus, venerant. Psal. lxxxix.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

3 Take

1 Take the psalm, being like the lute:
the merry lute, with the lute.
2 Blow up the trumpet in the new moon:
when in the time appointed, and upon our
feasts.

3 For this was made a statute for Israel:
the law of the God of Jacob.
4 This he ordained in Joseph for a testimo-
ny: when he came out of the land of Egypt,
and had heard a strange language.

5 I saved his shoulder from the burden:
and his hands were delivered from making
the pole.

6 Thou calledst upon me in troubles, and
I delivered thee: and heard thee what time
as the storm fell upon thee.

7 I removed thee also, as the waters of life.
8 Hear, O my people, and I will assure
thee, O Israel: if thou wilt hearken unto me.

9 Thou shalt no strange god be in thee:
neither shalt thou worship any other god.

10 Like the Lord thy God, who brought
thee out of the land of Egypt: open thy
mouth wide, and I shall fill it.

11 But my people would not hear my voice:
and Israel would not obey me.

12 So I gave them up unto their own hearts
but: and let them follow their own imagi-
nations.

13 O that my people would have hearkened
unto me! for if Israel had walked in my ways,
I should soon have put down their ene-
mies: and turned my hand against their
adversaries.

14 The haters of the Lord should have
been found liars: but their time should have
ensured for ever.

15 He should have fed them also with the
fruit of wheat, flax: and with honey out of
the rocky rock should I have satisfied thee.

Evening Prayer.

Dominus sabbat. Psalm lxxxiii.

God standeth in the congregation of
princes: he is a Judge among gods.

2 How long will ye give wrong judgment:
and accept the persons of the ungodly?

3 Defend the poor and fatherless: for their
sake as are in need and necessity have right.

4 Deliver the out-cast and poor: save them
from the hand of the ungodly.

5 They will not be learned, nor under-
stand, but walk on in darkness: all the
foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all
the children of the most High.

7 But ye shall die like men: and fall like
one of the princes.

8 Arise, O God, and judge thou the earth:
for thou shalt take all heathen to thine inheri-
tance.

Dominus, quis similis? Psalm lxxxiii.

Hold not thy tongue, O God, keep, nor
still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmur-
ing: and they that hate thee, have lift up
their head.

3 They have imagined craftily against thy
people: and taken counsel against thy se-
lect ones.

4 They have said, Come, and let us root
them out, that they be no more: a people:
and that the name of Israel may be no more
in remembrance.

5 For they have cast their heads together
with one consent: and are confederate a-
gainst thee.

6 The tabernacles of the Edomites and the
Ismaelites: the Moabites, and Hagarenes;
7 Geshur and Ammon, and Amalech: the
Philistines, with them that dwell at Tyre.

8 As for also is joyed with them: and
have holpen the children of Lot.

9 But do thou to them as unto the Medi-
anites: unto Siter, and unto Jabin at the
brook of Nile;

10 Who perished at Ador: and became
as the dung of the earth.

11 Make them and their princes like Oreb
and Zeb: yea, make all their princes like
Zeba and Salmana.

12 Who say, Let us take to our selves:
the houses of God in possession.

13 O my God, make them like unto a wheel:
and as the stubble before the wind;

14 Like as the fire that burneth up the
wood: and as the flame that consumeth the
mountains.

15 Persecute them even so with thy tem-
pests: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that
they may seek thy Name.

17 Let them be confounded and vexed
ever more and more: let them be put to
shame and perish.

18 And they shall know that thou whose
Name is Jehovah: art only the most High
over all the earth.

Quoniam dilecti Psalm lxxxiv.

How amiable are thy dwellings: thou
Lord of hosts!

2 My soul hath a desire and longing to
enter into the courts of the Lord: my heart
and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an
house, and the swallow a nest, where she may
lay her young: even thy altars, O Lord
of hosts, my King and my God.

4 Blessed are they that dwell in thy house:
they will be always praising thee.

5 Blessed is the man whose strength is in
thee: in whose heart are thy ways.

6 Who going through the vale of misery,
use it for a well: and the pools are filled
with water.

7 They will go from strength to strength:
and unto the God of gods appeareth every
one of them in Zion.

8 O Lord God of hosts, hear my prayer:
hearken, O God of Jacob.

9 Behold, O God our defender: and look
upon the face of thine anointed.

10 For one day in thy courts: is better
than a thousand.

11 I had rather be a door-keeper in the
house of my God: than to dwell in the
tents of ungodliness.

12 For the Lord God is a light and defence:
the Lord will give grace and worship, and
no good thing shall be withhold from them
that live a godly life.

13 O Lord God of hosts: blessed is the
man that putteth his trust in thee.

Beati qui in domo Domini. Psalm lxxxv.

Lord, thou art become gracious unto thy
land: thou hast turned away the capti-
vity of Jacob.

2 Thou hast forgiven the offence of thy
people: and covered all their sins.

3 Thou hast taken away all thy displea-
sures: and turned thy self from thy wrathful
indignation.

4 Turn us then, O God our Saviour: and
let thine anger cease from us.

5 Wilt thou be displeased at us for ever:
and wilt thou stretch out thy wrath from
one generation to another?

6 Wilt thou not turn again and quicken
us: that thy people may rejoice in thee?

7 Show us thy mercy, O Lord: and grant
us thy salvation.

8 I will hearken what the Lord God will
say concerning me: for he shall speak peace
unto his people, and to his saints, that they
turn not again.

9 For his salvation is nigh them that fear
him: that glory may dwell in our land.

10 Mercy and truth are met together:
righteousness and peace have kissed each
other.

11 Truth shall flourish out of the earth:
and

and righteousness hath looked down from heaven.

12. Yes, the Lord shall shew loving kindness: and our land shall give her increase.

13. Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Invitus, Dominus. Psal. lxxxvi.

Bow down thine ear, O Lord: and hear me: for I am poor, and in misery.

2. Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3. Be merciful unto me, O Lord: for I will call daily upon thee.

4. Comfort the soul of thy servant: for thou art O Lord, do I lift up my soul.

5. For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6. Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7. In the time of my trouble I will call upon thee: for thou hearest me.

8. Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9. All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10. For thou art great, and doest wondrous things: thou art God alone.

11. Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13. For great is thy mercy toward me: and thou hast delivered my soul from the nettempest hell.

14. O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15. But thou, O Lord, God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16. O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the token of thine hand-maid.

17. Shew some token upon me for good, that they who hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamentale. Psal. lxxxvii.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2. Very excellent things are spoken of thee: thou city of God.

3. I will think upon Rahab and Babylon: with them that know me.

4. Behold ye the Philistines also: and they of Tyre, with the Moabians, for there was he born.

5. And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6. The Lord shall rebearse it when he writeth up the people: that he was born there.

7. The fingers also and trumpeters shall be rebearse: alway fresh springs shall be in thee.

Dominus Deus. Psal. lxxxviii.

O Lord God of my salvation, I have cried, day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2. For my soul is full of trouble: and my life draweth nigh unto hell.

3. I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4. Free among the dead, like unto them

that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5. Thou hast laid me in the lowest pit: in places of darkness, and in the deep.

6. Thine indignation hath hard upon me: and thou hast vexed me with all thy storm.

7. Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8. I am as if I were in prison: that I cannot get forth.

9. My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10. Dost thou shew wonders among the dead: or shall the dead rise up again and praise thee?

11. Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12. Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13. Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14. Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15. I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16. Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17. They came round about me daily like waters: and compassed me together on every side.

18. My lovers and friends hath thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Miserere, Dominus. Psal. lxxxix.

My tongue shall be always of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2. For I have said, Mercy shall be for ever: thy truth shall thou stablish in the heavens.

3. I have made a covenant with my chosen: I have sworn unto David my servant,

4. Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5. O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6. For who is he among the clouds: that shall be compared unto the Lord?

7. And what is he among the gods: that shall be like unto the Lord?

8. God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9. O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10. Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11. Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12. The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13. Thou hast made the north and the south: Tabor, and Hermon shall rejoice in thy Name.

14. Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15. Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16. Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

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Morning Prayer.

Domine, refugium. Psal. xz.

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth, and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: fusing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down dried up and withered.

7 For we consume away in thy displeasure, and are afraid of thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end as it were: a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

11 Remember, O Lord, the power of thy wrath: for even thou art as a man fearful, so is thy displeasure.

12 Speak unto us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord: of the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Show thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. xcl.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, he shall be thy defence: under his feathers his righteousness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes thou shalt behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast said mine honour of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest some time in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also, and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him forever: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgements:

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and smite their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon, and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of thine enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: givest him victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swearst unto David in thy truth?

49 Remember, Lord, the rebukes that thy servants have: and how I do bear in my bosom the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, and Amen.

13. Thou shalt go upon the lion and adder: the young lion and the dragon shall thou tread under thy feet.

14. Because he hath for his love upon me, therefore will I deliver him: I will let him up, because he hath known my Name.

15. He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16. With long life will I gratify him: and show him my salvation.

Reverend of testimony. Psal. xcii.

It is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most High.

1. To tell of thy lowly kindness early in the morning: and of thy truth in the night season;

2. Upon an instrument of ten strings, and upon the harp, upon a loud instrument, and upon the harp.

3. For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

4. O Lord, how glorious are thy works: thy thoughts are very deep.

5. An unwise man doth not well consider this: and a fool doth not understand it.

6. When the ungodly are grown as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever: but thou, Lord, art the most High for evermore.

7. For so, thine enemies, O Lord, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

8. But my horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

9. Mine eyes also shall see his lust: mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

10. The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

11. Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

12. They also shall bring forth more fruit in their age: and shall be fat and well liking.

13. That they may show how true the Lord thy strength is: and that there is no unrighteousness in him.

Evening Prayer.

Reverend of testimony. Psal. xcii.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

1. He hath made the round world so sure: that it cannot be moved.

2. Ever since the world began hath thy seat been prepared: thou art from everlasting.

3. The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

4. The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

5. Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Dom. nixtem. Psal. xciv.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, show thyself.

1. Arise, thou Judge of the world: and reward the proud after their deserving.

2. Lord, how long shall the ungodly: how long shall the ungodly triumph?

3. How long shall all wicked doers speak so disdainfully: and make such proud boasting?

4. They smite down thy people, O Lord: and trouble thine heritage.

5. They murder the widow, and the stranger: and put the fatherless to death.

6. And say they say: Truly the Lord doth not see: neither shall the God of Jacob regard it.

7. Take heed, ye unwise among the people: O ye fools, when will ye understand?

8. It is that planted the ear, shall he not hear? or he that made the eye, shall he not see?

9. Or he that nurtured the heathen: shall he that teacheth man knowledge, shall he be punished?

10. The Lord knoweth the thoughts of men: that they are but vain.

11. He is that man whom thou chastenest, O Lord: and teachest him in thy law.

12. That thou shalt give him pain in the time of adversity: but all the pleasures of his mouth shall be brought down.

13. For the Lord will not fail his people: neither will he forsake his inheritance.

14. Until righteousness turn again unto judgment: all such as have true in heart shall follow it.

15. Who will rise up with me against the wicked: or who will take my part against the evil doers?

16. If the Lord had not helped me: it had not failed but my soul had been put to silence.

17. But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

18. In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

19. Will thou have any thing to do with the fool & wickedness: which imagined mischief as a law?

20. They gather them together against the soul of the righteous: and condemn the innocent blood.

21. But the Lord is my refuge: and my God is the strength of my confidence.

22. He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

Venite, exultemus. Psal. xcvi.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

1. Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

2. For the Lord is a great God: and a great King above all gods.

3. In his hand are all the corners of the earth: and the strength of the hills is his also.

4. The sea is his, and he made it: and his hands prepared the dry land.

5. O come, let us worship and fall down: and kneel before the Lord our maker.

6. For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

7. To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

8. When your fathers tempted me: proved me, and saw my works.

9. Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

10. Unto whom I swear in my wrath: that they should not enter into my rest.

Conate Dantes. Psal. xcvi.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

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For the Lord is great, and cannot weary: he is strong, he is able to fear.

As for all the gods of the heathen, they are but idols: but it is the Lord that maketh the heavens.

Glory and worship are before him: power and honour are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

Let it be told out among the heathen, that the Lord is King: and that it is he who hath made the round world for him that cannot be moved, and now that he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and let the world therein.

Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. xxvii.

The Lord is King: there can may be said of thee, thou, the multitude of the heathen shall be brought down.

Clouds and darkness are round about him: righteousness and judgment are the foundations of his seat.

There shall go a fire before him, and shall burn up his enemies on every side.

His lightnings gave mine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

The heavens have declared his righteousness: and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preferreth the souls of his saints: he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Cantate, Dominus. Psal. xxviii.

Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the Lord with a psalm of thanksgiving.

With trumpet also and shawms: O show your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the trumpet clap their hands, and let the hills, be joyful together before the Lord: for he is come to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Dominus regnavit. Psal. xxix.

The Lord is King: he the people never so unperturbed: he stretcheth between the Cherubims, he the earth never to quake.

The Lord is great in strength: and high above all people.

They shall give thanks unto thy Name, which is great, wonderful, and holy.

The kings power loweth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

O magnify the Lord our God: and fall down before his footstool, for he is holy.

Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

He spake unto them out of the cloudy pillar: for they kept his testimonies, and did the law that he gave them.

Thou breakest them, O Lord our God: thou forgivest them, O God, and punishest their own inventions.

O magnify the Lord, our God, and worship him upon his holy hill: for the Lord our God is holy.

Rejoice in the Lord, all ye that serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and none our selves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is great: his mercy is everlasting: and his truth endureth from generation to generation.

Miserationem et iudicium. Psal. c.

My tongue shall be of mercy, and judgment: unto thee, O Lord, will I sing.

O let me have understanding: in the way of godliness.

When wilt thou come unto me: I will walk in my house with a perfect heart.

I will take no wicked thing in hand: I have all the fins of unfaithfulness: there shall no such cleave unto me.

A froward heart shall depart from me: I will not know a wicked person.

Whoso privily slandereth his neighbour: him will I destroy.

Whoso hath also a proud look and high stomach: I will not suffer him.

Mine eyes look upon such as are faithful in the land: that they may dwell with me.

Whoso leadeth a godly life: he shall be my servant.

There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

I shall soon destroy all the ungodly that are in the land: that I may roar out all wicked doers from the city of the Lord.

Morning Prayer.

Dominus, exaudi. Psal. cxi.

Hear my prayer, O Lord: and let my crying come unto thee.

Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call: O bear my voice, that I may not be silent.

The 104. Day.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: & like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her bones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: & the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vestment shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. ciii.

Praise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and bealeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed and wrong.

The 105. Day.

7 He showed his ways unto Moses: he works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not always be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our iniquities: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever, and ever upon them that fear him: and his righteousness upon children's children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his: ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Benedic, anima mea. Psal. civ.

Praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coverest it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men.

15 That may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

26 The

16 The trees of the Lord also are full of
even the cedars of Lebanon which he
has planted.

17 Wherein the birds make their nest : and
the storkes are a dwelling for the stork.

18 The high hills are a refuge for the wild
goats : and for the stony rocks for the
goats.

19 He appointed the moon for certain
seasons : and the sun knoweth his going
down.

20 Thou makest darkness : that it may be
night : wherein all the beasts of the forest do
move.

21 The lions roaring after their prey : do
seek their meat from God.

22 The sun arised, and they get them a-
way together : and lay them down in their
rest.

23 Then goeth forth to his work, and to his
labour : until the evening.

24 O Lord, how manifold are thy works :
in wisdom hath thou made them all, the earth
is full of thy riches.

25 So is the great and wide sea also : where-
in are things creeping innumerable, both
small and great beasts.

26 There go the ships, and there is that
Leviathan : whom thou hast made to take
his pasture therein.

27 These wait all upon thee : that thou
mayest give them meat in due season.

28 When thou givest it them, they gather
it : and when thou openest thy hand, they
are filled with good.

29 When thou hidest thy face, they are
troubled : when thou takest away their
breath, they die, and are turned again to
their dust.

30 When thou lettest thy breath go forth,
they shall be made : and thou shalt renew the
face of the earth.

31 The glorious Majesty of the Lord shall
endure for ever : the Lord shall rejoice in his
works.

32 The earth shall tremble at the look of
him : it be do but touch the hills, they shall
smoke.

33 I will sing unto the Lord as long as I
live : I will praise my God while I have my
being.

34 And so shall my words please him : my
joy shall be in the Lord.

35 As for sinners, they shall be consumed
out of the earth, and the ungodly shall come
to an end : praise thou the Lord, O my
soul, praise the Lord.

Morning Prayer.

Confitebor Domino. Psal. cv.

O Give thanks unto the Lord, and call up-
on his Name : tell the people what
things he hath done.

2 O let your songs be of him, and praise
him : and let your talking be of all his won-
derous works.

3 Rejoyce in his holy Name : let the heart
of them rejoyce that seek the Lord.

4 Seek the Lord and his strength : seek his
face evermore.

5 Remember the marvellous works that he
hath done : his wonders and the judgments
of his mouth :

6 O ye seed of Abraham his servant : ye
children of Jacob his chosen.

7 He is the Lord our God : his judgments
are in all the world.

8 He hath been always mindful of his co-
venant and promise : that he made to a thou-
sand generations :

9 Even the covenant that he made with
Abraham : and the oath that he swore unto
Isaac :

10 And appointed the same unto Jacob
for a law : and to Israel for an everlasting
testament.

11 Saying, Unto thee will I give the land of

Canaan : the lot of your inheritance.

12 When there were yet but a few of them :
and they dwelt in the land :

13 What time as they went from one na-
tion to another : from one kingdom to an-
other people :

14 He suffered no man to do them wrong :
but reproved even kings for their sakes.

15 Touch not mine anointed : and do my
prophets no harm.

16 Moreover, he called for a searph upon
the land : and destroyed all the provision of
bread.

17 But he had sent a man before them, even
Joseph, who was sold to be a bond-servant :

18 Whose feet they hurt in the stocks : the
iron entered into his soul :

19 Until the time came that his cause was
known : the word of the Lord tried him.

20 The king sent, and delivered him : the
prince of the people let him go free.

21 He made him lord also of his house :
and ruler of all his substance :

22 That he might inform his prince, after
his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Ja-
cob was a stranger in the land of Ham.

24 And he increased his people exceeding-
ly : and made them stronger than their ene-
mies :

25 Whose heart turned so, that they hated
his people : and dealt untruly with his ser-
vants.

26 Then sent he Moses his servant : and
Aaron whom he had chosen.

27 And they shewed his tokens among
them : and wonders in the land of Ham.

28 He sent darkness, and it was dark
and they were not obedient unto his word.

29 He turned their waters into blood : and
slew their fish.

30 Their land brought forth frogs : yea,
even in their kings chambers.

31 He spake the word, and there came
all manner of flies : and lice in all their
quarters.

32 He gave them hail-stones for rain : and
flames of fire in their land.

33 He smote their vines also, and fig-
trees : and destroyed the trees that were in
their coasts.

34 He spake the word, and the grasshoppers
came, and caterpillers innumerable : and did
eat up all the grass in their land, and devour-
ed the fruit of their ground.

35 He smote all the first-born in their lands,
even the chief of all their strength.

36 He brought them forth also with silver
and gold : there was not one feeble person
among their tribes.

37 Egypt was glad at their departing : for
they were afraid of them.

38 He spread out a cloud to be a cover-
ing : and fire to give light in the night season.

39 At their desire he brought quails : and
he filled them with the bread of heaven.

40 He opened the rock of stone, and the
waters flowed out : so that rivers ran in the
dry places.

41 For why ? he remembered his holy pro-
mise : and Abraham his servant.

42 And he brought forth his people with
joy : and his chosen with gladness.

43 And gave them the lands of the hea-
then : and they took the labours of the peo-
ple in possession :

44 That they might keep his statutes : and
observe his laws.

Evening Prayer.

Confitebor Domino. Psal. cvi.

O Give thanks unto the Lord, for he is
gracious : and his mercy endureth
for ever.

2 Who can express the noble acts of the
Lord : or shew forth all his praise ?

their trouble: he delivered them out of
all distress.

20 He sent his word, and healed them:
and they were saved from their destruction.

21 O that men would therefore praise the
Lord for his goodness: and declare the
miracles that he doeth for the children of
men.

22 That they would offer unto him the sacri-
fice of thanksgiving: and tell out his
works with gladness.

23 They that go down to the sea in ships:
and occupy their business in great waters,

24 Their men see the works of the Lord:
and his wonders in the deep.

25 For at his word the stormy wind ariseth:
which lifteth up the waves thereof.

26 They are carried up to the heaven, and
come again to the deep: their soul melteth
away because of the trouble.

27 They reel to, and fro: and stagger like
drunken men: and are at their wits end.

28 So when they cry unto the Lord in
their trouble: he delivereth them out of
all distress.

29 For he maketh the storm to cease: so
that the waves thereof are still.

30 Then are they glad because they are at
ease: and so he bringeth them unto the ha-
bour where they would be.

31 O that men would therefore praise the
Lord for his goodness: and declare the
miracles that he doeth for the children of
men.

32 That they would extol him also in the
congregation of the people: and praise him
in the feast of the elders.

33 Who turneth the floods into a wilder-
ness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for
he wickedness of them that dwell therein.

35 Again, he maketh the wilderness a
standing water: and water-springs of a dry
ground.

36 And there he setteth the hungry: that
they may build them a city to dwell in.

37 That they may sow their land, and plant
vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply
exceedingly: and suffereth not their cattle
to decrease.

39 And again, when they are minished and
brought low: through oppression, through
any plague or trouble;

40 Though he suffer them to be evil en-
treated through tyrants: and let them wan-
der out of the way in the wilderness;

41 Yet helpeth he the poor out of misery:
and maketh him households like a flock of
sheep.

42 The righteous will consider this and
rejoice: and the mouth of all wickedness
shall be stopped.

43 Whofo is wise will ponder these things:
and they shall understand the loving kind-
ness of the Lord.

Evening Prayer.

Paratum cor meum. Psal. cviii.

O God, my heart is ready, my heart is
ready: I will sing and give praise with
the best member that I have.

2 Awake thou lute and harp: I my self
will awake right early.

3 I will give thanks unto thee, O Lord,
among the people: I will sing praises unto
thee among the nations.

4 For thy mercy is greater than the hea-
vens: and thy truth reacheth unto the
clouds.

5 Set up thy self, O God, above the hea-
vens: and thy glory above all the earth.

6 That thy beloved may be delivered: let
thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will
rejoice therefore and divide Sichem, and my
dwell is dried up for want of farnes.

8 More out the valley of Succoth.

8 Gilead is mine, and Manasse is mine,
Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-
pot: over Edom will I cast out my shoe;
upon Philistia will I triumph.

10 Who will lead me into the strong city:
and who will bring me into Edom?

11 Hast not thou forsaken us, O God:
and wilt not thou, O God, go forth with
our hosts?

12 O help us against the enemy: for vain
is the help of man.

13 Through God we shall do great acts:
and it is he that shall tread down our ene-
mies.

Dens laudem. Psal. cix.

H Old was my tongue: O God of my praises
for the mouth of the ungodly, yea,
the mouth of the deceitful is opened upon
me.

2 And they have spoken against me with
false tongues: they compassed me about also
with words of hatred, and fought against
me without a cause.

3 For the love that I had unto them, lo,
they take now my contrary part: but I
give my self unto prayer.

4 Thus have they rewarded me evil for
good: and hatred for my good will.

5 Set thou an ungodly man to be ruler
over him: and let Satan stand at his right
hand.

6 When sentence is given upon him, let
him be condemned: and let his prayer be
turned into sin.

7 Let his days be few: and let another
take his office.

8 Let his children be fatherless: and his
wife a widow.

9 Let his children be vagabonds, and beg
their bread: let them seek it also out of de-
solate places.

10 Let the extortioner consume all that he
hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor
to have compassion upon his fatherless chil-
dren.

12 Let his posterity be destroyed: and in
the next generation let his name be clean pur-
out.

13 Let the wickedness of his fathers be
had in remembrance in the sight of the
Lord: and let not the sin of his mother be
done away.

14 Let them always be before the Lord:
that he may root out the memorial of them
from off the earth.

15 And that because his mind was not to
do good: but persecuted the poor helpless
man, that he might slay him that was vexed
at the heart.

16 His delight was in cursing, and it shall
happen unto him: he loved not blessing,
therefore shall it be far from him.

17 He clothed himself with cursing, like
as with a raiment: and it shall come into his
bowels like water, and like oil into his
bones.

18 Let it be unto him as the cloke that he
hath upon him: and as the girdle that he is
always girded withal.

19 Let it thus happen from the Lord unto
mine enemies: and to those that speak
evil against my soul.

20 But deal thou with me, O Lord God,
according unto thy Name: for sweet is thy
mercy.

21 O deliver me, for I am helpless and
poor: and my heart is wounded within me.

22 I go hence like the shadow that de-
parteth: and am driven away as the grass.

23 My knees are weak through fasting, and
my flesh is dried up for want of farnes.

24 I became also a reproch unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord, my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet blest thou : and let them be confounded that rise up against me : but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Psal. cx.

THe Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

1 The Lord shall send the rod of thy power out of Sion : he thou ruler, even in the midst among thine enemies.

2 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

3 The Lord iware, and will not repent : Thou art a priest for ever after the order of Melchisedech.

4 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

5 He shall judge among the heathen : he shall fill the places with the dead bodies : and smite in sunder the heads over divers countreys.

6 He shall drink of the brook in the way : therefore shall he lift up his head.

Confitebor tibi. Psal. cxl.

IWill give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

1 The works of the Lord are great : sought out of all them that have pleasure therein.

2 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

3 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

4 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

5 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

6 The works of his hands are verity and judgment : all his commandments are true.

7 They stand fast for ever and ever : and are done in truth and equity.

8 He sent redemption unto his people : he hath commanded his covenant for ever : holy and reverend is his Name.

9 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter : the praise of it endureth for ever.

Beatus vir. Psal. cxli.

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

1 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

2 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

3 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

4 A good man is merciful and tender : and will guide his words with discretion.

5 For he shall never be moved : and his righteousness shall be had in everlasting remembrance.

6 He will not be afraid of any evil things : for his heart standeth fast, and believeth in the Lord.

7 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

8 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever : his horn shall be exalted with honour.

9 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away : the desire of the ungodly shall perish.

Laudate, pueri. Psal. cxlii.

Praise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all beathen : and his glory above the heavens.

5 Who is like unto the Lord our God : that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth !

6 He taketh up the simple out of the dust, and lifteth the poor out of the mire,

7 That he may set him with the princes, even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

In exitu Israel. Psal. cxlv.

When Israel came out of Egypt : and the house of Jacob from among the strange people,

1 Juda was his sanctuary : and Israel his dominion.

2 The sea saw that and fled : Jordan was driven back.

3 The mountains skipped like rams : and the little hills like young sheep.

4 What aileth thee, O thou sea, that thou reeldest : and thou Jordan, that thou wast driven back !

5 Ye mountains that ye skipped like rams, and ye little hills like young sheep !

6 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

7 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Non nobis, Domine. Psal. cxv.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truths sake.

1 Wherefore shall the heathen say : Where is now their God ?

2 As for our God, he is in heaven : he hath done whatsoever pleased him.

3 Their idols are silver and gold : even the work of mens hands.

4 They have mouths and speak not : eyes have they and see not.

5 They have ears and hear not : noses have they and smell not.

6 They have hands and handle not, feet have they and walk not : neither speak they through their throat.

7 They that make them are like unto them : and so are all such as put their trust in them.

8 But thou house of Israel, trust thou in the Lord : he is thy succour and defence.

9 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

Ps. Ys.

The xxi. day.

The Psalms.

The xxi. day.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer

Dilexi quoniam. Psal. cxvi.

1 I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yes, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine hand-maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. cxvii.

1 Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. cxviii.

1 Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Psal. cxix.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

W Herewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee,

thee: O let me not go wrong out of thy commandments.

3 Thy words have I bid within my heart: that I should not sin against thee

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and give respect unto thy ways

8 My delight shall be in thy statutes: and I will not forget thy word.

Rebribus serve tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhesit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou hast dealt me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have shook unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according to thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I have kept thy commandments.

6 I will speak of thy testimonies also, before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servus tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my troubles: for thy word hath quickened me

3 The proud have had me exceedingly derision: yet have I not shrunk from thy law.

4 For I remembered thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage

7 I have thought upon thy Name, O Lord in the night-season: and have kept thy law.

8 This I had; because I kept thy commandments

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Reverentem feci.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments

3 Before I was troubled I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as far as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Evening Prayer.

Manus tuae fecerunt me.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me that I may live: for thy law is my delight.

6 Let

Let the proud be confounded, for they
wickedly about to destroy me: but I
will be occupied in thy commandments.

Let such as fear thee, and have known
thy testimonies, be turned unto me.

O let my heart be found in thy statutes:
that I be not ashamed.

Defect anima mea.

My soul hath longed for thy salvation:
and I have a good hope because of thy
word.

Mine eyes long sore for thy word: say-
ing, O when wilt thou comfort me?

For I am become like a bottle in the
house: yet do I not forget thy statutes.

How many are the days of thy servant:
where will they be avenged of them that per-
secute me?

The proud have digged pits for me:
which are not after thy law.

All thy commandments are true: they
persecute me falsely, O be thou my help.

They had almost made an end of me upon
earth: but I forsook not thy command-
ments.

O quicken me after thy loving kind-
ness: and so shall I keep the testimonies of
thy mouth.

In aeternum, Domine.

Lord, thy word endureth for ever in
heaven.

Thy truth also remaineth from one ge-
neration to another: thou hast laid the
foundation of the earth, and it abideth.

They continue this day according to
thy ordinance: for all things serve thee.

If my delight had not been in thy law:
I should have perished in my trouble.

I will never forget thy commandments:
for with them thou hast quickened me.

I am thine, O have me: for I have sought
thy commandments.

The ungodly laid wait for me to destroy
me: but I will consider thy testimonies.

I see that all things come to an end: but
thy commandment is exceeding broad.

Quomodo dilexi!

Lord, what love have I unto thy law: all
the day long is my study in it.

Thou through thy commandments hast
made me wiser than mine enemies: for they
are ever with me.

I have more understanding than my
teachers: for thy testimonies are my study.

I am wiser than the aged: because I
keep thy commandments.

I have refrained my feet from every
evil way: that I may keep thy word.

I have not shrunk from thy judgments:
for thou teachest me.

O how sweet are thy words unto my
throat: yea, sweeter than honey unto my
mouth.

Through thy commandments I get un-
derstanding: therefore I hate all evil
ways.

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern unto my feet: and
alight unto my paths.

I have sworn, and have steadfastly pur-
posed: to keep thy righteous judgments.

I am troubled above measure: quicken
me, O Lord, according to thy word.

Let the free-will offerings of my mouth
please thee, O Lord: and teach me thy
judgments.

My soul is always in my hand: yet do I
not forget thy law.

The ungodly have laid a snare for me:
but yet I swerved not from thy command-
ments.

Thy testimonies have I claimed as mine
heritage for ever: and why? they are the
very joy of my heart.

I have applied my heart to fulfil thy sta-
tutes alway: even unto the end.

Iniquos odio habuit.

I hate them that imagine evil things: but
thy law do I love.

Thou art my defence and shield: and
my trust is in thy word.

Away from me, ye wicked: I will keep
the commandments of my God.

O establish me according to thy word,
that I may live: and let me not be disap-
pointed of my hope.

Hold thou me up, and I shall be safe:
yea, my delight shall be ever in thy statutes.

Thou hast trodden down all them that
deceit from thy statutes: for they imagine
but deceit.

Thou puttest away all the ungodly of
the earth like dross: therefore I love thy
testimonies.

M. Aton frombleth for fear of thee: and
I am afraid of the judgments.

Fest judicium.

I deal with the thing that is lawful and
right: O give me not over unto mine op-
pressors.

Make thou thy servant to delight in that
which is good: that the proud do me no
wrong.

Mine eyes are wasted away with looking
for thy health: and for the word of thy
righteousness.

O deal with thy servant according unto
thy loving mercy: and teach me thy sta-
tures.

I am thy servant, O grant me under-
standing: that I may know thy testimonies.

It is time for thee, Lord, to lay to thine
hand: for they have destroyed thy law.

For I love thy commandments: above
gold and precious stone.

Therefore hold I fast all thy com-
mandments: and all false ways I utterly
abhor.

Mirabilia

Thy testimonies are wonderful: there-
fore doth my soul keep them.

When thy word goeth forth: it giveth
light and understanding unto the simple.

I opened my mouth, and drew in my
breath: for my delight was in thy com-
mandments.

O look thou upon me, and be merciful
unto me: as thou usest to do unto those that
love thy Name.

Order my steps in thy word: and so shall
no wickedness have dominion over me.

O deliver me from the wrongful dealings
of men: and so shall I keep thy com-
mandments.

Show the light of thy countenance upon
thy servant: and reach me thy statutes.

Mine eyes gush out with water: because
men keep not thy law.

Justus es, Domine.

Righteous art thou, O Lord: and true is
thy judgment.

The testimonies that thou hast com-
manded: are exceeding righteous and
true.

My zeal hath even consumed me: be-
cause mine enemies have forgotten thy
words.

Thy word is tried to the uttermost: and
thy servant loveth it.

I am small and of no reparation: yet
do I not forget thy commandments.

Thy righteousness is an everlasting right-
eousness: and thy law is the truth.

Trouble and heaviness have taken hold
upon me: yet is my delight in thy com-
mandments.

The righteousness of the testimonies is
everlasting: O grant me understanding, and
I shall live.

Even-

E 3

Evening Prayer.

Clamavi in voce cordis mei.

I Call with my whole heart: hear me, O Lord, I will keep thy statutes.
 1 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.
 2 Early in the morning do I cry unto thee: for in thy word is my trust.
 3 Mine eyes prevent the night watches: that I might be occupied in thy words.
 4 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

5 They draw nigh that of malice persecute me: and are far from thy law.
 6 Be thou nigh at hand, O Lord: for all thy commandments are true.

7 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity and deliver me: for I do not forget thy law.

1 Avenge thou my cause, and deliver me: quicken me according to thy word.

2 Health is far from the ungodly: for they regard not thy statutes.

3 Great is thy mercy, O Lord: quicken me as thou art wont.

4 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

5 It grieveth me when I see the transgressors: because they keep not thy law.

6 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

7 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

1 I am as glad of thy word: as one that findeth great spoils.

2 As for lies, I hate and abhor them: but thy law do I love.

3 Seven times a day do I praise thee: because of thy righteous judgments.

4 Great is the peace that they have who love thy law: and they are not offended at it.

5 O Lord, I have looked for thy saving health: and done after thy commandments.

6 My soul hath kept thy testimonies: and loved them exceedingly.

7 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.

1 Let my supplication come before thee: deliver me according to thy word.

2 My lips shall speak of thy praise: when thou hast taught me thy statutes.

3 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

4 Let thine hand help me: for I have chosen thy commandments.

5 I have longed for thy saving health, O Lord: and in thy law is my delight.

6 O let my soul live, and it shall praise thee: and thy judgments shall help me.

7 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

*Morning Prayer.**Ad Dominum. Psal. cxi.*

When I was in trouble, I called upon the Lord: and he heard me.

1 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

2 What reward shall be given or done un-

to thee, thou false tongue: even mighty as sharp arrows, with hot burning coals.

3 Wo is me that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

4 My soul hath long dwelt among them: that are enemies unto peace.

5 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

Levavi oculos. Psal. cxii.

I Will lift up mine eyes unto the hills: from whence cometh my help.

1 My help cometh even from the Lord: who hath made heaven and earth.

2 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

3 Behold, he that keepeth Israel: that neither slumber nor sleep.

4 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

5 So that the sun shall not burn thee by day: neither the moon by night.

6 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

7 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Letatus sum. Psal. cxlii.

I Was glad when they said unto me: We will go into the house of the Lord.

1 Our feet shall stand in thy gates: O Jerusalem.

2 Jerusalem is built as a city: that is unity in itself.

3 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel: to give thanks unto the Name of the Lord.

4 For there is the seat of judgment: even the seat of the house of David.

5 O pray for the peace of Jerusalem: they shall prosper that love thee.

6 Peace be within thy walls: and plenty of wealth within thy palaces.

7 For my brethren and companions sake, I will with thee prosper.

8 Yea, because of the house of the Lord our God: I will seek to do thee good.

9 *Ad te levavi oculos meos. Psal. cxlii.*

Unto thee I lift up mine eyes: O thou that dwellest in the heavens.

1 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

2 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

3 Our soul is filled with the scornful reproach of the wealthy: and with the despitefulness of the proud.

4 *Nisi quid Dominus. Psal. cxlii.*

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us:

1 They had swallowed us up quick: when they were so wrathfully displeased at us.

2 Yea, the waters had drowned us: and the stream had gone over our soul.

3 The deep waters of the proud: had gone even over our soul.

4 But praised be the Lord: who hath not given us over for a prey unto their teeth.

5 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

6 Our help standeth in the Name of the Lord: who hath made heaven and earth.

7 *Qui confidunt. Psal. cxlii.*

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for

The xxviij. day.

The Psalms.

The xxviii. day.

1 The hills stand about Jerusalem: even so standeth the Lord: round about his people, from this time forth for evermore.
2 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.
3 Do well, O Lord: unto those that are good and true of heart.
4 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

Evening Prayer.

In convertendo. Psal. cxxvi.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.
1 Then was our mouth filled with laughter: and our tongue with joy.
2 Then said they among the heathen: The Lord hath done great things for them.
3 Yes, the Lord hath done great things for us already: whereof we rejoyce.
4 Turn our captivity, O Lord: as the rivers in the south.
5 They that sow in tears: shall reap in joy.
6 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Domine. Psal. cxxvii.

Except the Lord build the house: their labour is but lost that build it.
1 Except the Lord keep the city: the watchman waketh but in vain.
2 It is but lost labour that ye haste to rise early, and so late take rest, and eat the bread of carefulness: for he will give his beloved sleep.
3 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.
4 Like as the arrows in the hand of the giant: even so are the young children.
5 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. cxxviii.

Blessed are all they that fear the Lord: and walk in his ways.
1 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.
2 Thy wife shall be as the fruitful vine: upon the walls of thine house.
3 Thy children like the olive branches: round about thy table.
4 Lo, thus shall the man be blessed: that feareth the Lord.
5 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.
6 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sape expugnabitur. Psal. cxxix.

Any a time have they fought against me from my youth up: may Israel now say.
1 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.
2 The plowers plowed upon my back: and made long furrows.
3 But the righteous Lord: hath bewen the snares of the ungodly in pieces.
4 Let them be confounded and turned backward: as many as have evil will at Sion.
5 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.
6 Whereof the mower filleth not his hand: neither be that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. cxxx.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.
1 O let thine ears consider well: the voice of my complaint.
2 If thou, Lord, wilt be extrem to mark what is done amiss: O Lord, who may abide it?
3 For there is mercy with thee: therefore shalt thou be feared.
4 I look for the Lord, my soul doth wait for him: in his word is my trust.
5 My soul flesh unto the Lord: before the morning watch, I say, before the morning watch.
6 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plentiful redemption.
7 And he shall redeem Israel: from all his sins.

Domine, non est. Psal. cxxxi.

Lord, I am not high-minded: I have no proud looks.
1 I do not exercise myself in great matters: which are too high for me.
2 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.
3 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer.

Memento, Domine. Psal. cxxxii.

Lord, remember David: and all his troubles.
1 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob:
2 I will not come within the tabernacle of mine house: nor climb up into my bed:
3 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.
4 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.
5 Lo, we heard of the same at Ephrata: and found it in the wood.
6 We will go into his tabernacle: and fall low on our knees before his footstool.
7 Arise, O Lord into thy resting place: thou, and the ark of thy strength.
8 Let thy priests be clothed with righteousness: and let my saints sing with joyfulness.
9 For thy servant Davids sake: turn not away the presence of thine Anointed.
10 The Lord hath made a faithful oath unto David: and he shall not shrink from it.
11 Of the fruit of thy body: shall I set upon thy seat.
12 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.
13 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

14 This shall be my rest for ever: here will I dwell, for I have a delight therein.
15 I will bless her victuals with increase: and will satisfy her poor with bread.
16 I will deck her priests with health: and her saints shall rejoyce and sing.
17 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.
18 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecco, quam bonum. Psal. cxxxiii.

Behold, how good and joyfull a thing it is: brethren to dwell together in unity.
2 It is like the precious ointment upon the

the head, that ran down unto the beard: even unto Aarons beard: and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. cxxv.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord, that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. cxxv.

O Praise the Lord, land ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings:

11 Schem king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. cxxvi.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely, doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought our Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 Yea, and slew mighty kings: for his mercy endureth for ever.

19 Schem king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. cxxvii.

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her panning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Sion, O Lord, in the day of Jerusalem: how they said, Down with it; down with it, even to the ground.

8 O daughter of Babylon, waited with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. cxxviii.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou hearest me: and encreasest my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

Yea,

1 Ye, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shall thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever: despite not then the works of thine own hands.

Morning Prayer.

Dominus, prebisti. Psal. cxxxix.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvelous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written:

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are mo in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloody thirsty men.

20 For they speak unrighteously against thee: and thine enemies shall thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Dominus. Psal. cxl.

D Eliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, Thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy light.

Dominus, clamavit. Psal. cxli.

L ord, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me: friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in flogging places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets: together: and let me ever escape them.

Evening Prayer.

Voce mea ad Dominum. Psal. cxlii.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and saidst: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am our sheep may bring forth thousands, and brought very low. ten thousands in our sheers.

8 O deliver me from my persecutors: for 14 That our oxen may be strong to labour, they are too strong for me. that there be no decay: no leading into captivity, and no complaining in our streets.

9 Bring my soul out of prison, that I 15 Happy are the people that are in such may give thanks unto thy Name: which thing if thou wilt grant me, then shall the a case: yea, blessed are the people, who righteous resort unto my company. have the Lord for their God.

Dominus, e. apud. Psal. cxlii.

Hear my prayer, O Lord, and consider 1 I Will magnifie thee, O God. my King: my desire: hearken unto me for thy and I will praise thy Name for ever and truth and righteousness sake. ever.

2 And enter not into judgement with thy 2 Every day will I give thanks unto thee; servant: for in thy sight shall no man living and praise thy Name for ever and ever.

3 For the enemy hath persecuted my soul, 3 Great is the Lord, and marvellous, wor- thy to be praised: there is no end of his greatness.

4 One generation shall praise thy works 4 One generation shall praise thy works unto another: and declare thy power.

5 Therefore is my spirit vexed within me: 5 As for me, I will be talking of thy wor- and my heart within me is desolate. ship: thy glory, thy praise and wondrous works.

6 Yet do I remember the time past, I muse 6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 I stretch forth my hands unto thee: my 7 The memorial of thine abundant kind- soul saileth unto thee as a thirsty land. nesses shall be shewed: and men shall sing of thy righteousness.

8 Hear me, O Lord, and that soon, for 8 The Lord is gracious and merciful: long suffering, and of great goodness.

9 My spirit waxeth faint: hide not thy face 9 The Lord is loving unto every man: and his mercy is over all his works.

10 From me, lest I be like unto them that go 10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 down into the pit. 11 They shew the glory of thy kingdom: and talk of thy power.

12 O let me hear thy loving kindness be- 12 That thy power, thy glory, and migh- times in the morning, for in thee is my tiness of thy kingdom: might be known unto men.

13 Trust: shew thou me the way that I should 13 Thy kingdom is an everlasting king- walk in, for I lift up my soul unto thee. dom: and thy dominion endureth through- out all ages.

14 Deliver me, O Lord, from mine ene- 14 The Lord upholdeth all such as fall: mies: for I see unto thee to hide me. and lifteth up all those that are down.

15 Teach me to do the thing that pleaseth 15 The eyes of all wait upon thee, O thee, for thou art my God: let thy loving Lord: and thou givest them their meat in Spirit lead me forth into the land of right- due season.

eousness. 16 Thou openest thine hand: and fillest all things living with plenteousness.

17 Quicken me, O Lord, for thy Names 17 The Lord is righteous in all his ways: sake: and for thy righteousness sake bring my soul out of trouble. and holy in all his works.

18 And of thy goodness slay mine ene- 18 The Lord is high unto all them that mies: and destroy all them that vex my soul, call upon him: yea, all such as call upon him faithfully.

for I am thy servant. 19 He will fulfil the desire of them that fear him: he also will bear their cry, and will help them.

Morning Prayer. 20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

Benedictus Dominus. Psal. cxlii. 21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Blessed be the Lord my strength: who 22 *Lauda, anima mea. Psal. cxlvi.* all things living with plenteousness.

23 Teach me to do the thing that pleaseth 23 Praise the Lord, O my soul, while I live thee, for thou art my God: let thy loving Spirit lead me forth into the land of right- 24 I will praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

eousness. 25 O put not your trust in princes, nor in any child of man: for there is no help in them.

26 *Lauda, anima mea. Psal. cxlvi.* 26 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

27 Blessed is he that hath the God of Jacob 27 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

28 Who made heaven and earth, the sea and 28 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

29 Who helpeth them to right that suffer 29 Who helpeth them to right that suffer wrong: who feedeth the hungry.

30 The Lord looseth men out of prisons 30 The Lord looseth men out of prisons the Lord giveth sight to the blind.

31 The Lord helpeth them that are fallen 31 The Lord helpeth them that are fallen the Lord catcheth for the righteous.

32 The Lord catcheth for the righteous. 32 The Lord catcheth for the righteous.

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3 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turned it upside down.

4 To The Lord thy God, O Zion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Psal. cxviii.

1 Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-calls of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of man, horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dom. Psal. cxviii.

1 Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the name of the Lord, for he speaketh the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Seas and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxix.

1 Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel joyce in him that made him: and let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the saints be joyful with glory: let them joyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. cx.

1 Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbal and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath praise the Lord.



Forms of Prayer to be used at Sea.

¶ The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.

¶ These following Prayers are to be also used in His Majesty's Navy every day.

O Eternal Lord God, who alone sharest out the heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a Safe-guard unto our most gracious Sovereign Lord King *WILLIAM*, and his kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

¶ The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. Amen.

¶ Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the raging sea, that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us for the infinite merits of thy blessed Saviour thy Son, our Lord Jesus Christ. Amen.

¶ The Prayer to be said before a Fight at Sea against any enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hands, and judge between us, and our enemies. Stir up thy strength O Lord, and come and help us for thou givest not away the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us for thy mercies sake. Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

¶ Special Prayers with respect to the Enemy.

Thou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy. O Lord, arise, help us, and deliver us for thy Names sake.

¶ Short Prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now and evermore. Amen.

O Ur Father which art in heaven; Hallowed be thy Name. Thy kingdom come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not

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into temptation; but deliver us from evil: For thine is the kingdom, the power and the glory for ever and ever. Amen.
When there shall be imminent danger, as when a Ship shall be forced from her ordinary Service in the Ship, shall be called together, and make a humble confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as followeth,

The Confession.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be

heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, condemn and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Psalm lvi.

O Be joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy name.

O come hither and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God hast proved us: thou also hast tried us, as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferest men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spoke with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Confiteamini Dominum. Psalm cvii.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north and from the south.

They went away in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwell.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High.

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offences: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the sea in ships: and occupy their business in great waters;

These men (see the works of the Lord) and his wonders in the deep.

For

For at his word the stormy wind ariseth: which lifteth up the waves thereof: They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel, fo and fro, and stagger like a drunken man: and are at their wits end. So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him to the last of the elders!

Who turneth the floods into a wilderness: and dried up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in:

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He bletheth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble:

Though he suffer them to be evil-intreated through tyrants: and let them wander out of the way in the wilderness:

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collests of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy: We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not call out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us

terrible things, and wonders in the day; that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast showed us, how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour Amen.

A Hymn of praise and thanksgiving, after a dangerous tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so; whom he hath delivered from the mercurial rage of the sea.

The Lord is gracious, and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despite the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

a Cor. 11. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and evermore. Amen.

Aftee

After Victory or Deliverance from an Enemy.

*Psalm or Hymn of Praise and Thanks-
giving after Victory.*

If the Lord had not been on our side,
now may we say: If the Lord himself
had not been on our side, when men
rose up against us;

They had swallowed us up quick: when
we were to wrathfully displeased at us.

Yea, the waters had drowned us, and the
stream had gone over our soul: the deep
waters of the proud had gone over our soul.

But praised be the Lord: who hath not
given us over as a prey unto them.

The Lord hath wrought: a mighty sal-
vation for us.

We get not this by our own sword, nei-
ther was it our own arm that saved us: but

thy right hand, and thine arm, and the light
of thy countenance, because thou hadst a fa-
vour unto us.

The Lord hath appeared for us: the Lord
hath covered our heads, and made us to stand
in the day of Battle.

The Lord hath appeared for us: the Lord
hath overthrown our enemies, and dashed in
pieces those that rose up against us;

Therefore not unto us, O Lord, nor unto
us: but unto thy name be given the glory.

The Lord hath done great things for us:
the Lord hath done great things for us,

for which we rejoice.

Our help standeth in the Name of the Lord:
who hath made heaven and earth.

Blessed be the Name of the Lord: from
this time forth for evermore.

Glory be to the Father, and to the Son:
and to the Holy Ghost:

As it was in the beginning, is now, and ever
shall be: world without end. Amen.

*After this Hymn may be sung the
Te Deum.*

Then the Collect.

O Almighty God, the Sovereign Com-
mander of all the world, in whose

hand is power and might, which none is able
to withstand: We bless and magnify thy

great and glorious Name for this happy vi-
ctory the whole glory whereof we do ascribe

to thee, who art the only giver of victory.

And we beseech thee, give us grace to im-
prove this great mercy to thy glory, the ad-
vancement of thy Gospel, the honour of our

Sovereign, and as much as in us lieth, to
the good of all mankind. And we beseech

thee, give us such a sense of this great
mercy, as may engage us to a true thankful-
ness, such as may appear in our lives, by an

humble, holy, and obedient walking before
thee all our days, through Jesus Christ our

Lord: To whom with thee, and the holy Spi-
rit, as for all thy mercies, so in particular

for this victory and deliverance, be all glory
and honour world without end. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and
the love of God, and the fellowship of

the Holy Ghost, be with us all ever-
more. Amen.

At the Burial of their Dead at Sea.

The Office in the Common Prayer book
may be used; Only in stead of
these words [We therefore commit his
body to the ground, earth to earth, &c.]
say;

We therefore commit his body to the
Deep, to be turned into corruption, look-
ing for the resurrection of the body

(when the sea shall give up her dead) and
the life of the world to come, through our

Lord Jesus Christ; who at his coming shall
change our vile body, that it may be like

his glorious body, according to the mighty
working, whereby he is able to subdue all

things to himself.

A Form

A Form of Prayer with Thanksgiving, to be Used Yearly upon the Fifth Day of November; For the happy Deliverance of King JAMES I. and the Three Estates of the Realm from the most Traiterous and Bloudy intended Massacre by Gun-powder: And also for the Happy Arrival of His present Majesty on this Day for the Deliverance of our Church and Nation.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

The Lord is full of compassion and mercy: long-suffering, and of great goodness. *Ps. 103.8.*

He will not always be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver. 10.*

¶ Instead of Venite, exultemus, & all this Hymn following be used, one or else by the Priests, and another by the Clerk and People.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. 107. 1.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. *ver. 2.*

Many a time have they fought against me from my youth up: may Israel now say *Psal. 129. 1.*

Yea, many a time have they vexed me, from my youth up: but they have not prevailed against me. *ver. 2.*

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal. 39. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. *Psal. 57. 7.*

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psal. 147. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *ver. 6.*

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psal. 80. 17.*

And so will not we go back from thee: O let us live, and we shall call upon thy name. *ver. 18.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms.
LXIV, CXXII, CXXV.

¶ Proper Lessons.
The first, 2 Sam. XXII.

To Deum.

¶ The second, Acts XXIII.

Jubilate.

¶ In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ Instead of the first Collect in Morning Prayer, read these to be used.

Almighty God, who hast in all Ages shewed thy Power and Mercy in the marvellous and gracious deliverances of thy Church, and in the Protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the wicked Conspiracies, and malicious Practices of all the Enemies thereof: We yield thee our unfeigned Thanks, and Praises for the wonderful and mighty Deliverance of our late gracious Sovereign King JAMES the Sixth, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, when Asssembled in Parliament, by Popish Treachery appointed as Sheep to the slaughter, in a most barbarous and savage manner, beyond the Examples of former Ages. From this unnatural Conspiracy, not our Merits, but thy Mercy; nor our Foresight, but thy Providence delivered us: and therefore not unto us, O Lord, not unto us; but unto thy Name be ascribed all Honour and Glory in all Churches of the Saints, from Generation to Generation, through Jesus Christ our Lord. Amen.

Acccept, also, most gracious God, of our unfeigned Thanks for filling our Hearts again with Joy and Gladness, after the time that thou hast afflicted us, and putting a new Song into our Mouths, by bringing His Majesty who now reigns over us, upon this Day, for the Deliverance of our Church and Nation, from Popish Tyranny and Arbitrary Power. We adore the Wisdom and Justice of thy Providence, which so timely interposed in our extreme Danger, and disappointed all the Designs of our Enemies. We beseech thee give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our Obedience, by presuming upon thy great and undeserved Goodness; but that it may lead us to Repentance, and move us to be the more diligent and zealous in all the Duties of our Religion, which thou hast, in a marvellous manner preserved to us. Let Truth and Justice, Brotherly kindness and Charity, Devotion and Piety, Concord and Unity, with all other Virtues, so flourish among us, that they may be the Stability of our Times, and make this Church a Praise in the Earth. All which we humbly beg for the sake of our Blessed Lord and Saviour. Amen.

In the end of the Litany (which shall always be said by the whole Church) [We humbly beseech thee, O Father, &c.] shall this be said with great devotion.

A mighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to be executed against our King, and the whole State of this Realm, for the subversion of the Government, and Religion established among us: And didst likewise upon this day wonderfully conduct thy servant our present King, and bring him safely into this Kingdom, to preserve us from the late Attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnifie thy most glorious Name for the unpresurable goodness towards us expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to Heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sin, nor rewarded us as after our iniquities: nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin, and increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayst thus continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons like Jesus Christ our only Mediator and Advocate. Amen.

Instead of the Prayer (in time of War and Tumults) read the next Prayer following.

O Lord, who didst this day discover the States of death that were laid for us, and didst wonderfully deliver us from the same: Be thou still our mighty Protector, and scatter our enemies, that delight in blood, Infatuate and defeat their Counsels, abate their Pride, abase their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign King **CHARLES**, and all that are put in Authority under him, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction: that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realm being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. Amen.

In the Communion-Service, instead of the Collect for the day, shall this which followeth be used.

Eternal God, and our most mighty Protector, we thy unworthy servants, do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom and Goodness in Preserving the King and the Three Estates of this Realm assembled in Parliament, from the Destruction this Day intended against them. Make us we beseech thee, truly thankful for this, and for all other thy great Mercies towards

us; particularly for making this Day as a Memorial, by a fresh Instance of thy Loving-kindness towards us. We bless thee for giving his Majesty, that now is a safe Arrival here, and for nullifying Opposition fall before him, till he became our King and Governour. Continue, we beseech thee, to Protect and Defend him, and all the Royal Family, from all Traitors and Conspirators; Preserve him in thy Faith, Fear and Love; Prosper his Reign with long Happiness here on Earth, and Grow him with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

1st Collect. Rom. 13. 1.

Every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do what which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

2nd Collect. St. Luke 9. 41.

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. And sent messengers before his face, and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of Spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

This Sentence is to be read at the Offertory.

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. S. Matthe. 7. 12.

After the Prayer for the Church Militant, this following Prayer is to be used.

O God, whose Name is excellent in all the Earth, and thy Glory above the Heavens; who on this Day didst miraculously preserve our Church and State from the secret Contrivance, and heinous Malice of Perverse Conspirators; and on this Day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty Enemies: We bless and adore thy glorious

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peaceable Submission and Obedience to our Gracious Sovereign, whom thou makest the blessed Instrument of it; and Spirit of fervent Zeal for our holy Religion, which now again thou hast so wonderfully Refreshed and Established a Blessing to us and our Posterity. And thus we beg for Jesus Christ's sake. Amen.



A Form of Prayer with Fasting.

1/ If the Day shall happen to be Sunday, this Form of Prayer shall be used, and the said Key, the next day following, and upon the Lords Day next before the day to be kept at Morning Prayer immediately after the Nicene Creed, unless shall be shown for the due Observation of the said Day.

2/ The Services on the day shall be the same with the usual Office for Holy Days in all things except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that *Abundantly*, shall begin with one, or more of these Sentences.

The Lord our God belong mercies, and compassions about with words of hatred, and forgiveness; though we have and fought against him without a cause. Rebelled against him: Neither have Psa. 109. 1.
we obeyed the voice of the Lord our God. Yea, his own familiar friends whom he
God, to walk in his laws, which he forbore, trusted: they that eat of his bread, laid
us down for a stone, and great walls against him. Psa. 109. 2.

Correct us, O Lord, but with judgment;
not in thine anger: lest thou bring us to
nothing. *Yer. x. 24.*

Enter not into judgment with thy servants.
 ● Lord : for in thy sight shall no man living be justified. 'Psal. cxlii. 2.

¶ Instead of Venite Exultemus, the Hymn following shall be said, or sung: one Verse by the Priest, another by the Clerk, and Verse.

Righteous art thou, O Lord: and just are thy judgments. *Psal. 119. 129.*
Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but our righteousness came not of thee.

Nevertheless my feet were almost gone:
my treadings had well nigh slipped. Psal. 73. 2.
For why I was grieved at the wicked: I
did also see the arrogancy in such prosperity.

They call their heads together with one consent: and were confederate against him.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psalm 118.*

They spoke against him with false tongues

Yes, his own familiar friends whom he trusted: they that eat of his bread, laid great wails for him. *Psalm 109.*

They rewarded him evil for good: to the great discomfort of his soul. Psal. 37: 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. **Psalm 71:9.**

The breath of our nostrils, the anointed of the Lord was taken in their pity: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary, and the enemy enter'd
into the gates of Jerusalem: saying, When
shall he die, and his name perish? *Lam. 4.*
13. 24. 1. 41. 5.

Let the sentence of Guiltiness proceed against him: and now that he sleeth, let him rise up no more. Psalm 41. 8.

False witnesses also did rise up against him & they laid to his charge things that he knew not. Psal 35:11

For the sin of the people, and the iniquities of the Priests: they shed the blood of the just in the midst of Jerusalem.

4. 13.
O my soul, come not thou into their secret,
unto their assembly, mine honour they hate:

cries; and their assembly, mine honour, be
not thou united; for in their anger they flew
a man, Gen. 49, 6.

of Man, whom thou hast made so strong for
thine own self. *Psal. 80. 17.*

In the light of the unwise he seemed to die and

King Charles the Martyr.

and his departure was taken for misery.

Wisd. 3. 2.
They feele augmented his life madest, and
his end to be without honour: but he is in
peace. Wisd. 3. 4-5.

For though he was punished in the sight
of men: yet was his hope full of immorta-
lity. *Wisd. 3. 4.*

How is he numbered with the children of
God: and his lot is among the Saints! *Wisd.*
4. 1.

But O Lord God, to whom vengeance be-
longeth, thou God to whom vengeance belong-
eth: be favourable and gracious unto
me. *Psal. 94. 1. Ps. 41. 18.*

Generous! O Lord, unto thy people whom
thou hast redeemed: and lay not innocent
blood to our charge. *Deut. 1. 8.*

O but not up our souls with sinners: nor
our lives with the blood thirsty. *Psal. 26. 9.*
Deliver us from blood, O God:
thou that art the God of our salvation: was
our tongues shall sing of thy righteousness.
Psal. 41. 14.

For thou art the God, that hast no pleasure
in wickedness: neither shall any evil dwell
with thee. *Psal. 5. 4.*

Thou wilt destroy them that speak Leasing:
the Lord abhors both the blood-thirsty, and
deceitful man. *Psal. 5. 6.*

O how suddenly do they consume: perish,
and come to a fearful end! *Psal. 73. 18.*

Yea, even like as a dream, when one awak-
eth: so shall they make their image to vanish
out of the city. *Psal. 73. 19.*

Great, and marvellous are thy works, O
Lord God Almighty: just, and true are
thy ways; O King of saints. *Apoc. 15. 3.*
Righteous are thou, O Lord: and just are
thy judgments. *Psal. 119. 137.*

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Proper Psalms, IX, X, XI.

¶ Proper Lessons, < The First. 1 Sam. 1.
The Second. 5. Matth.
xxvii.

¶ Instead of the first Collect at Morning Prayer
shall these two, which next follow,
be used.

O Most mighty God, terrible in thy judg-
ments, and wonderful in thy doings to-
ward the children of men: who in thy heavy
displeasure didst suffer the life of our late
gracious Sovereign King Charles the First to
be (as) this day taken away by the hands of
cruel and bloody men: we thy sinful
creatures here assembled before thee, do in
the behalf of all the people of this Land
humbly confess, That they were the crying
sin of this Nation, which brought down
this heavy judgment upon us. But, O gra-
cious God, when thou makest inquisition for
blood, lay not the guilt of this innocent
blood (the shedding whereof nothing but
the blood of thy Son can expiate) lay it not
to the charge of the people of this Land;
nor let it ever be required of us, or our
posterity. Be merciful, O Lord, be merciful
unto thy people, whom thou hast redeem-
ed: and he not angry with us for ever:
But pardon us for thy mercies sake,
through the merits of thy Son Jesus Christ
our Lord. Amen.

Blessed Lord, in whose sight the death of
thy Saints is precious: We magnify
thy Name for thine abundant grace be-
flowed on our late Martyr'd Sovereign by
which he was enabled to cheerfully to follow
the steps of his blessed Maker, and Saviour,
in a constant meek suffering of all barbarous

Indignities, and at last refining unto blood,
and even then, according to the same pat-
tern praying for his murderers. Let his
memory, O Lord, be ever blessed among
us: that we may follow the example of his
courage, and constancy, his meekness, and
patience, and great charity. And grant, that
this our Land may be freed from the venge-
ance of his righteous blood, and thy mercy
glorified in the forgiveness of our sins; and
all for Jesus Christ his sake, our only Ma-
dicator, and Advocate. Amen.

¶ In the end of the Litany (which shall
always on this day be used) immediately
after the Collect. We humbly beseech thee,
O Father &c. The Three Collects next
following are to be read.

O Lord, we beseech thee mercifully hear
our prayers, and spare all those who
confess their sins unto thee, that they whole
consciences by sin are accused, by thy
merciful pardon may be absolved, through
Christ our Lord. Amen.

O Most mighty God, and merciful Father,
who hast compassion upon all men, and
hast nothing that thou hast made, who
wouldst not the death of a sinner, but that
he should rather turn from his sin and be
saved: Mercifully forgive us our trespasses;
receive and comfort us, who are grievous and
wearied with the burden of our sins. Thy
property is always to have mercy: to thee
anely it appertaineth to forgive sins. Spare
us therefore, O good Lord, spare thy people
whom thou hast redeemed: enter not into
judgment with thy servants, who are vile
earth, and miserable sinners; but so turn
thine anger from us, who meekly acknow-
ledge our vileness, and truly repent us of
our faults; and so make haste to help us in
this world, that we may ever live with thee
in the world to come, through Jesus Christ
our Lord. Amen.

Turn thou us, O good Lord, and so shall
we be turned. Be favourable, O Lord, be
favourable to thy people, who turn to
thee in weeping, fasting, and praying. For
thou art a merciful God, full of compassion,
suffering, and of great pity. Thou sparest
when we deserve punishment, and in thy
wrath thinkest upon mercy. Spare thy peo-
ple, good Lord, spare them, and let nothing
heretofore be brought to confusion. Hear us,
O Lord, for thy mercy is great, and after
the multitude of thy mercies look upon us,
through the merits and mediation of thy
blessed Son Jesus Christ our Lord. Amen.

¶ In the Communion-Service after the
Prayer for the King, (Almighty God, whose
Kingdom is everlasting, &c.) instead of
the Collect for the day, shall these two be
used.

O most mighty God, &c. ? As in the Mor-
ning Prayer, &c.

The Epistle. 15. Pet. 2. 17.

Submit your selves to every ordinance of
man for the Lords sake; whether it be
to the King as supreme: or unto Governours,
as unto them that are sent by him, for the
punishment of evil-doers, and for the praise
of them that do well. For so is the will of
God, that with well-doing ye may put to
silence the ignorance of foolish men: As
free, and not using your liberty for a
cloak of maliciousness, but as the servants
of God. Honour all men. Love the brother-
hood. Fear God. Honour the King. Ser-
vants, be subject to your masters with all
fear, not only to the good and gentle, but

also

King Charles the Martyr.

also to the forward. For this is thank-wor-
thy, if a man for conscience toward God
endure grief, suffering wrongfully. But what
story is it, if when ye be buffeted for your
faults, ye shall take it patiently? But if
when ye do well, and suffer for it, ye take it
patiently, this is acceptable with God. For
even hereunto were ye called: because
Christ also suffered for us, leaving us an
example, that ye should follow his steps:
who did no sin, neither was guile found in
his mouth.

The Gospel. *St. Matt. 21. 12.*

There was a certain householder, which
planted a vineyard, and hedged it round
about, and digged winepresses in it, and built
a tower, and let it out to husbandmen, and
went into a far country. And when the time
of the fruit drew near, he sent his servants
to the husbandmen, that they might receive
the fruits of it. And the husbandmen took
his servants, and beat one, and killed ano-
ther, and stoned another. Again, he sent
other servants, mothen the firsts, and they
did unto them likewise. But last of all, he sent
unto them his son, saying, They will re-
vance my son. But when the husbandmen saw
the son, they said among themselves, This is
the heir, come, let us kill him, and let us
seize on his inheritance. And they caught
him, and cast him out of the vineyard, and
killed him. When the Lord therefore of the
vineyard cometh, what will he do unto those
husbandmen? They say unto him, He will
miserably destroy those wicked men, and
will let out his vineyard unto other hus-
bandmen, which shall render him the fruits
in their seasons.

¶ After the Nicene Creed, shall be read in-
stead of the Sermon for that day, The First
and Second parts of the Homily against
Disobedience, and wilful Rebellion set
forth by Authority; Or the Minister who
officiates, shall preach a Sermon of his own
Composing upon the same Argument.

¶ In the Chantry shall this sentence be
read.

Whatsoever ye would that men should
do unto you, even so do unto them; for so
is the Law and the Prophets. *St. Matt.
viii. 12.*

¶ After the Prayer, For the whole State
Christ's Church, &c. These Two Collects
following shall be used.

O Lord our heavenly Father, who didst
open up to us as our sins have deserved
but hast in the midst of judgment remem-
bered mercy; We acknowledge it thine espe-
cial favour, that though for our many and
great provocations, thou didst suffer this
anointed blessed King Charles the First
(as) this day to fall into the hands of vi-
olent and blood-thirsty men, and barbarous
to be murdered by them; Yet thou didst not
leave us for ever, as sheep without a shep-
herd, but by thy gracious providence didst
miraculously preserve the undoubted Heir
of his Crowns, our then gracious Sovereign
King Charles the Second from his bloody
enemies, hiding him under the shadow of thy
wings, until their Tyranny was over past;
and didst bring him back to thy good ap-
pointed time, to sit upon the Throne of his
Father; and together with the Royal Fa-
mily, didst restore to us our ancient Go-
vernment in Church and State. For these
thy great and unspokeable mercies we re-
nder to thee our most humble thanks from
the bottom of our hearts: beseeching thee
still to continue thy gracious protection over
the whole Royal Family, and to grant to our
gracious Sovereign King WILLIAM
a happy Reign over us: so we, that are
thy people, will give thee thanks for ever,
and will always be showing forth thy praise
from generation to generation, through Je-
sus Christ our Lord and Saviour. Amen.

And grant, O Lord, we beseech thee,
that the courts of this world may be
so peaceably ordered by thy governance, that
thy Church may joyfully serve thee in all
godly quietness, through Jesus Christ our
Lord. Amen.

The Order for Evening Prayer.

The Hymn appointed to be used at Morning-Prayer instead of *Veni, Exultemus*
shall here also be used before the proper Psalms.

Rights are thou. O Lord, &c.

¶ Proper Psalms. LXXIX. XCIV. LXXXV.

¶ Proper Lessons. ¶ The first, Jer. xli. or Dan ix. to v. 12.
¶ The second, Heb. xi. 12. & xli. to v. 7.

¶ Instead of the first Collect at Even-
ing Prayer shall these Two which next fol-
low, be used.

O Blessed Lord God, who by thy wis-
dom not only guided and ordered
all things most wisely to thine own
honour; but also performed thy plea-
sure in such a manner, that we cannot but acknow-
ledge thee to be righteous in all thy ways, and
holy in all thy works: We thy sinful people do
here fall down before thee, confessing that thy
judgments were right, in permitting such in-
form of Belial, as this day to imbue thy
hands in the blood of thine Anointed; we
having down down the same upon our selves,
by the great and long provocations of our sins
against thee. For which we do therefore here
humble our selves before thee imploring thy

mercy for the pardon of them all; and that
thou wouldst deliver this Nation from
blood guiltiness (that of this day especially)
and turn from us and our posterity all those
judgments which we by our sins have defer-
red: Grant this for the all-sufficient merits
of thy Son, our Saviour Jesus Christ,
Amen.

Blessed God, just, and powerful, who
didst permit thy dear servant, our late
dread Sovereign King Charles the First,
to be as upon this day given up to the violent
outrages of wicked men, to be despitously
used, and at last murdered by them: Though
we cannot reflect upon so foul and so black
horror and astonishment yet do we most
gratefully commemorate the glories of thy
grace, which then shined forth in thine An-
ointed, whom thou wert pleased even at the
hour

hour of de-
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and chari-
ties. A
to proceed
to kill him
above; ye
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The Kings Restauration.

hour of death, to endue with an eminent measure of exemplary patience, weakness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such a height of violence, as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was; and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us for which we glorifie thy Name, through Jesus Christ our blessed Saviour. Amen.

¶ Immediately after the Collect, *Lighten our Darkness, &c.* Shall these Three next following be used.

O Lord, we beseech thee &c.

O most mighty God and mer-

ciful Father, &c.

Turn thou us, O good Lord,

and so, &c.

As before at Morning Prayer.

¶ Immediately before the Prayer of Saint Chrysostom, shall this Collect which next followeth be used.

Almighty and overruling God, whose righteousness is like a strong mountain, and thy judgments like the great deep; and who by that barbarous murder as upon this day committed upon the sacred person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence, then from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our selves as sinful dust and ashes; but that according to the example of thy thy blessed Martyr, we may press forward towards the prize of the high calling that is set before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; And all this for thy Son our Lord Jesus Christ sake: To whom with thee, and the holy Ghost, be all honour, and glory, world without end. Amen.



A Form of Prayer, with Thanksgiving to Almighty God for having put an end to the Great Rebellion by the Restitution of the King and Royal Family, And the Restauration of the Government after many years Interruption: Which unspeakable Mercies were wonderfully Completed upon the 29th of May, in the year 1660. And in Memory thereof, that Day in every year is by Act of Parliament Appointed to be for ever kept Holy.

THE Act of Parliament Made in the Twelfth, and Confirmed in the Thirtieth Year of King Charles the Second, For the Observation of the Twenty Ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be Read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed on the Lords Day next before every such Twenty Ninth of May, and Notice to be given, for the due Observation of the said Day.

¶ The Service shall be the same with the usual Office for Holy days; except where it is in this Office otherwise appointed.

¶ If this day shall happen to be *Ascension-day*, or *Whitsun-day*, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if *Monday* or *Tuesday* in *Whitsun-week* or *Trinity Sunday*, the proper Psalms here appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; And in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this Solemn Day of Thanksgiving, the following Hymn appointed instead of *Venite exultemus* shall be constantly used.

¶ Morning Prayer shall begin with these Sentences.

TO the Lord our God belong Mercies and Forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Deut. ix. 9, 10.* It is of the Lords Mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ Instead of *Venite exultemus*, shall be said or sung this Hymn following; One verse by the Priest, and another by the Clerk and People.

My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done

The Kings Restoration.

¶ Proper Psalm.

CXXIV. CXXVI. CXXIX. CXXVIII.

¶ Proper Lessons.

The first, 1 Sam. 19. verse 9. or Num. 10. 34. Deum.

The second, the Epistle of S. Jude. Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other, that fighteth for us but onely thou, O God.

Priest. Be unto us, O Lord, a strong Tower.

Answer. From the face of our Enemies.

Priest. O Lord, hear our Prayer.

Answer. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer shall these two which follow be used.

O Almighty God, who art a strong Tower of Defence unto thy servants against the Face of their Enemies; We yield thee Praise and Thanks for the wonderful Deliverance of these Three Kingdoms from THE GREAT REBELLION and all the Miseries and Oppressions consequent thereupon, under which they had so long groan'd. We acknowledge it thy Goodness, that we were not utterly delivered over as a Prey unto them: Beseeching thee still to continue such thy Mercies towards us; that all the World may know, That thou art our Saviour and Mighty Deliverer, through Jesus Christ our Lord. Amen.

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous providence didst deliver us out of our miserable Confusions, by Restoring to us, and to His own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King Charles the Second, (notwithstanding all the power and malice of his Enemies) and by placing him in the throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship, together with our former Peace, and Prosperity, to the great Comfort and Joy of our hearts: We are here now before thee, with all due Thankfulness, to acknowledge mine unspeakable Goodness herein, as upon this day, shewed unto us, and to offer up our Sacrifice of Praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, though unwor-

done his marvellous works: that they ought to be had in remembrance. *Psal.* cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal.* cxi. 2.

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal.* cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal.* cxviii. 6.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. *Psal.* cxi. 4.

For he will not always be chiding: neither keepeth he his anger for ever. *verse* 9.

He hath not dealt with us after our iniquities, nor rewarded us according to our wickedness. *verse* 10.

For look how high the Heaven is in comparison of the earth: so great is his Mercy toward them that fear him. *Psal.* cxi. 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *verse* 13.

Thou, O God, hast proved us: thou hast tried us, even as silver is tried. *Psal.* lxxi. 9.

Thou sufferest man to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *verse* 11.

Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us, yea, and broughtest us from the deep of despair again. *Psal.* lxxi. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal.* cxxxvi. 2, 3, 4.

Lord, thou art become gracious unto thy hand: thou hast turned away the captivity of Jacob. *Psal.* lxxxv. 1.

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. *Psal.* lix. 10.

They are brought down and fallen: but we are risen, and stand upright. *Psal.* xx. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Psal.* xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal.* cxv. 11.

He shall bless them that fear the Lord: both small and great. *verse* 11.

O that men would therefore praise the Lord for his Goodness: and declare the Wonders that he doeth for the children of men. *Psa.* cvii. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his Work with gladness. *verse* 22.

And not bide them from the children of the generations to come: But shew the honour of the Lord, his mighty and wonderful Works that he hath done. *Psal.* lxxviii. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their fore-fathers, a faithless and stubborn generation. *verse* 6, 9.

Give thanks, O Israel, unto God the Lord, in the Congregations: from the ground of the heart. *Psal.* lxxviii. 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. *verse* 10.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psal.* vii. 9.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say Alway, The Lord be praised. *Psal.* xl. 9.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Kings Reformation.

by Oblation of our selves: Vowing all holy Obedience in Thought, Word and Work unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; Whom we beseech thee to bless with an Increase of Grace, Honour and Happiness in this World, and to Crown him with Immortality, and Glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

In the end of the Litany, (which shall always this day be used) after the Collects: We humbly beseech thee, O Father, &c. that this be said which next followeth.

Almighty God, who hast in all ages shew'd forth thy Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, protecting thy holy and eternal Truth, from the malicious Conspiracies and wicked Practices of all their Enemies: We yield unto thee from the very bottom of our hearts unfeigned Thanks and Praise, as for thy many great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good Providence, as upon this day, completed and vouchsafed to our then most gracious Sovereign King *Charles the Second*, and all the Royal Family: And in Them and with Them to this whole Church and State, and all Orders and Degrees of Men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad Confusions and Ruine thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy Mercy; Not our foresight, but thy Providence; Not our own arm, but thy Right Hand, and thine Arm, and the Light of thy countenance did Rescue and Deliver us; even because thou hadst a Favour unto us, And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, Glory and Praise, with most humble and hearty Thanks in all Churches of the Saints: Even so, Blessed be the Lord our God who alone doth wondrous things; And blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and Saviour. *Amen.*

In the Communion-SERVICE, immediately before the reading of the Epistle shall these two Collects be used, instead of the Collect for the King, and the Collect of the day.

O Almighty God, who art a strong Tower of defence unto thy Servants against the face of their Enemies; We yield thee Praise and Thanks for the wonderful Deliverance of these Three Kingdoms from **THE GREAT REBELLION**, and all the Miseries and Oppressions consequent thereupon, under which they had so long groan'd. We acknowledge thy goodness that we were not utterly delivered over as a Prey unto them: beseeching thee still to continue such thy Mercies towards us; that all the World may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by Restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles the Second*, (notwithstanding all the power and malice of his Enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship, together with our former Peace

and Prosperity, to the great Comfort and Joy of our hearts: We are here now before thee, with all due Thankfulness to acknowledge thine unspeakable Goodness herein, as upon this day, shewed unto us, and to offer up our Sacrifice of Praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: Vowing all holy Obedience in Thought, Word, and work unto thy Divine Majesty; and promising in thee and for thee all Loyal and Dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this world, and to Crown him with Immortality and Glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

The Epistle. 1 S. Pet. II. 11. -- 17.

The Gospel. S. Math. XXII. 16. ... 23.

In the Offertory shall this Sentence be read.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven. S. Math. vii. 21.

After the Prayer For the whole State of Christs Church, &c. this Collect following shall be used.

Almighty God and heavenly Father, who of thine infinite and unspeakable Goodness towards us, didst in a most extraordinary and wonderful manner dis appoint and overthrow the wicked Design of those traitorous, heady and big minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite gracious Goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth thy light and thy truth for the discovery of these Depths of Satan, this Mytery of Iniquity, Infatuate & decetall the secret Councils of the ungodly. Abate their Pride, Allwage their Malice, and Confound their Devices. Strengthen the hands of our Gracious Sovereign King *William*, and all that are put in Authority under him, with Judgment and Justice, to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him a helmet of salvation, and a strong tower of defence against the face of all his enemies. As for those that are implacable, cloth them with shame and confusion, but upon him and his posterity let the Crown for ever flourish. So we that are thy people, and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; To whom with thee, O Father, and God the holy Ghost be glory in the Church throughout all ages world without end. *Amen.*



MARIE R.

Our Will and Pleasure is, That these Three Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral, and Collegiate Churches and Chappels, in all Chappels of Colleges and Halls within both Our Universities, and in Our Colleges of Eaton and Winchester, and in all Parish-Churches, and Chappels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at Whitehall the Sixth day of October, 1692. In the Fourth Year of Our Reign.

By Her Majesties Command.

Nottingham.